

Evangelical Christendom

Jan.-Feb., 1925.

Is it a Crisis?

We reproduce on pages 7 and 8 the letter of invitation, which will be issued shortly, to the United Demonstration at the Royal Albert Hall on Tuesday, March 31st, at 7.30 p.m. The urgency of the call to the Albert Hall will be apparent from the letter itself, and we earnestly hope the response will be such as the occasion demands. The Council of the World's Evangelical Alliance is a central and representative body of Evangelicals pledged to maintain the cardinal principles of The Reformation as a whole. What these principles were and are must be in the minds of all our readers, and they are clearly restated in two pamphlets recently published by the Alliance, and obtainable from the Headquarters office, one by the late Dean of Canterbury, Dr. Wace, entitled "The Reformation: Its Cardinal Principles," and the other by Dr. J. D. Jones, of Bournemouth, entitled "The Reformation: Its Message for To-Day."

The invitation referred to speaks of a "Crisis"—"the greatest crisis of Evangelical and Protestant religious life and witness since the Reformation." Are these words justified? We propose to endeavour briefly to answer this question.

More than four centuries have elapsed since Martin Luther nailed his Ninety-five Theses, or Propositions, respecting Papal Indulgences, to the doors of the University Church of Wittenburg. This may be cited as the commencement of the Reformation, which was continued and completed through Cranmer, Calvin, Knox, and other Reformers. The effect of this was to sweep away all the unscriptural accretions to the ecclesiastical system of their day. The whole of Europe and Christian life at this time (1517) was so enmeshed; the result of the Reformation was the deliverance of men and women from the most terrible intellectual bondage the world has ever known, and the establishment not merely of an intellectual movement of emancipation, but of a great religious and spiritual freedom. From this the Evangelical Revival took its birth. The distinctive doctrines of Evangelical Protestantism recovered were the Divine Authority and Sufficiency of the Holy Scriptures of the Old and New Testaments; justification by Faith alone; the completeness of Christ's Atonement for sin and for sinners on the Cross as a Sacrifice "once offered" and never to be repeated; the Priesthood of all believers; and the right and duty of private judgment. The recovery of these doctrines and truths led to the breaking of the net of error spread by Rome over the whole of Europe, and to the freedom and progress, the spiritual life and liberty which, as the invitation to the Royal Albert Hall states, "have become the soul of the Nation." The secret of England's greatness is an open Bible.

We stand to-day face to face with a crisis. There is not one of these great Reformation doctrines that is not being called in question. We need not stress the far-fung efforts of Rome for the re-establishment of her temporal power and the conversion of England. This we believe is doomed to failure, which might be more evident if the Protestant and Reformed Churches were in no way her allies. We know, however, that hundreds, it may be thousands, of Clergy of the Church of England are pledged to pay and work for the conversion of England to pre-Reformation doctrines and practices; in fact, to Rome. Statistics of recent voting

EVANGELICAL CHRISTENDOM

in various dioceses on Prayer Book Revision, and such innovations as Alternative Communion Services, Masses and Reservation of the Sacrament, Prayers for the Dead, Mariolatry and Compulsory Confession leave no doubt that to confessed Anglo-Catholics must be added a large section of the Clergy who have open minds on doctrines and practices expressly repudiated at the Reformation, and having no authority or warrant in Holy Scripture.

The crisis, however, is not confined to the Church of England. The "Free Catholics" comprised within the Free Churches give rise to deep suspicions, so long as their teaching and practices do not receive the check called for through constituted authority. Some see no danger, and call these "Free" Churchmen "cranks"—they are, however, a scandal to Protestantism, and an evil influence which should have no place in the Reformed Churches.

We cannot avoid the conflict between Truth and Error, Scriptural and Anti-Scriptural teaching. The Anglo-Catholic movement is now at the crest of the wave, and if it succeed in introducing into the Formularies of the English Church teaching rejected under the influence of the Holy Spirit as untrue and God dishonouring at the time of the Reformation, the future of Evangelical religion will be dark indeed. We shall have to re-fight the battle of the Reformation, and the forces ranged against us will be much stronger than if we repel the attack on the citadel. However much among themselves Evangelicals differ on many points they are agreed that the Mass is an offering unwarranted by and opposed to Scripture, that Sacerdotalism is a foe to spiritual freedom, that the Holy Communion is not the partaking of the Body and Blood of Christ localised in the elements, and that the whole system of penance is the invention of man for the enriching of the Priesthood and the preying upon the affections of men and women sorrowing for the departed. We have to fight against this teaching to the death.

But perhaps the greatest crisis of all

centres in the non-emphasis from Christian pulpits to-day of the doctrines which gave birth to the Reformation, and recovered spiritual life and liberty. It has been said that "doubts and criticisms and dangers to the faith do not come so much from the young to the pulpit, but from the pulpit to the pew. When preachers are ever heralding what they do not believe, gradually their hearers, old or young, are led astray." How many preachers to-day not only deny the unique inspiration of the Bible, but ignore its authority? The consequences are apparent everywhere, and nowhere more than in the revival of artificial religious life and worship so obvious everywhere.

The crisis is real and felt. Everywhere earnest men and women, old and young, are seeking relief from the artificiality which is overtaking the Churches. We pass through a crisis which, we believe, can only be met by a new work of God the Holy Spirit. *We need to recover the faith and purpose of the Reformers.* The Reformers exalted the Holy Scriptures. They did not seek to put an infallible book in place of an infallible Pope or Church, for the claim they made for the Bible as infallibly conveying to men the Word of God was no higher than the claim the Bible makes for itself, or which Christ, the Apostles and the early Church made for it. As the late Professor Orr has pointed out—it was the Gospel contained in the Bible which became the power of God, through the Reformers, to overthrow the strongholds of Rome. These are the truths and principles needing recovery and emphasis to-day, and which alone can turn the crisis into a new Evangelical Revival. We need a new Reformation, in which the Priesthood of Christ and of all believers in Him, as the only Priesthood God will recognise, is continually to the front. At the Albert Hall, on March 31st, we trust thousands will assemble to take counsel together on the practical steps to be taken to secure this, and to safeguard and maintain our glorious heritage of the Protestant Reformation, *H. M. G.*

Notes.

The Royal Albert Hall Meeting.—We draw special attention to the invitation to the great Demonstration which the Alliance is arranging at the Royal Albert Hall on Tuesday, March 31st, at 7.30 p.m. This invitation will be found printed on pages 7 and 8. It will shortly be posted to all Members and Subscribers throughout the United Kingdom. The Alliance is privileged to have the co-operation of other bodies in its circulation, together with a handbill for more general distribution. We hope our readers will realise their personal responsibility in this great undertaking, and we advise them to make early application for tickets, especially for Boxes, or seats in the same, and the Amphitheatre Stalls. We have endeavoured in a leading article to deal with some aspects of this Demonstration justifying the use of the term "Crisis," and constituting a loud call to action.

A Cardiff Demonstration.—Following the Royal Albert Hall Meeting the Alliance has arranged a similar Demonstration at Cardiff, when the Chair will be taken by Sir George A. King, M.A., and the speakers will include Rev. T. C. Hammond, M.A., of Dublin, Rev. S. W. Hughes, M.A., and Mr. Joseph Hocking. The meeting will be held in the Cory Hall on Wednesday, April 15th, at 7.30 p.m.

An Eastbourne Meeting.—We mention also, for the sake of Eastbourne friends and supporters, that a special meeting of the local Branch has been convened to take place on Thursday, March 13th, at 4.30 p.m., in Holy Trinity Parish Room, when the Chair will be taken by Rev. S. M. Warner, M.A. The speakers will include Rev. the Hon. W. Talbot Rice and the General Secretary of the British Organisation, Mr. H. M. Gooch. We take this opportunity to thank Miss Galway for the long service she has rendered as Hon. Secretary of the Eastbourne Branch, and now that she has been obliged on account of pressing duties to relinquish her work in this connection we hope the meeting announced may lead to the discovery of a suitable successor. It may

be some of our friends at Hastings and other centres near by will be glad to receive notice of the meeting at Eastbourne, and they will receive a warm welcome if able to attend.

The Universal Week of Prayer.—Pleasing evidences are coming to hand daily of the wide-spread observance of the Universal Week of Prayer. Almost without exception the brief reports which accompany letters, many of them forwarding thank-offerings and collections for the work of the Alliance, mention larger attendances and a general revival of interest in the Week of Prayer. We express the hope this will grow, and a special effort will be made in view of the 1926 observance to bring the basis and aims of the Week of Prayer more prominently before those in places where at present united meetings are not arranged. We take this opportunity on behalf of the Council of thanking all, everywhere, who have responded to the invitation to arrange local united meetings during the Week of Prayer, and to use and distribute the universal topics for prayer. When we reflect how wide-spread this response has been we realise there are very many to whom these words apply, but whom we cannot reach except in the spirit, but they have our thanks and their labour of love has not been in vain in the Lord.

An Exmouth Incident.—We are constrained, in order to expose the tactics of Anglo-Catholics, to chronicle what took place at Exmouth during the local Week of Prayer. United meetings were arranged, that on Thursday when the subject for the day was "Missions," being announced to take place in the Wesleyan Church under the presidency of its minister. A local vicar at Exmouth, Rev. W. Aitchison, having been invited to give the brief address, took advantage from the pulpit to denounce the meeting convened at the Royal Albert Hall on March 31st, and urged those present to send protests to the headquarters' office of the Alliance in London against such a meeting being held. He then proceeded to give an address in support of Transubstantiation. We need not say the

EVANGELICAL CHRISTENDOM

incident was a painful one, and has created considerable local disgust; but at least it serves to show what the Anglo-Catholics are capable of, and what may be expected from them. In a letter which is before us, the local Wesleyan Minister, Rev. H. Haigh, writes:—"It was a great pain to myself, and I think to all others present, that Mr. Aitchison should so have abused the hospitality of the Free Churches and of the World's Evangelical Alliance as to give the address he did. To my own Church meeting, and to all with whom I have discussed the matter, I have expressed my utter abhorrence of the doctrines he proclaimed, and my great regret that he should have taken such an opportunity to do so."

Anglo-Catholics and Unity.—While commenting on this incident we note that another Anglo-Catholic, Rev. G. D. Rosenthal, preaching in the Cathedral at Birmingham, recently stated that Anglo-Catholics earnestly desired fellowship with their brethren who belong to other parties in the Church. In a plea for toleration Mr. Rosenthal is reported as stating that the real issue was not between Catholics and Evangelicals, but between what was dying and what was growing in the organism of thought, religious and secular. It seemed to him a pitiable calamity that Liberal Catholics and Liberal Evangelicals should be sundered just at the moment when liberalism needed all its united forces to fight the hosts of reactionary Philistinism. It is interesting to note that Mr. Rosenthal proceeded to charge the new Bishop of Birmingham with failure to see that Liberal Catholicism and Liberal Evangelicalism were essentially one and the same movement, but he did not apparently reveal his mind on the interpretation of "reactionary Philistinism." It rather looks as if these troublemakers in Israel were the Evangelicals, and if so we have reason to believe that Mr. Rosenthal, despite his sophistries and special pleading, will find that the fundamental basis of true Evangelicalism is not such as will bend or lend itself to the programme of either Anglo-Catholicism or Liberal Evangelicalism.

A Central Organisation.—All that we have written goes to show the urgent need to-day of unity among Evangelicals themselves. Whatever their defects in other respects, at least it can be said the Anglo-Catholics form a united front. The same

remark applies to Roman Catholics; but Evangelicals are split by divisions which too often hover around interpretations, while the great call of the times is to unity at the centre. We have been greatly encouraged by the receipt of a letter expressing warm appreciation of the spirit of the work which the World's Evangelical Alliance is doing. It continues: "One tires of the soullessness of the rigid Fundamentalist, and yet fears the encroachments of the Modernist. Your Alliance seems to me to take the middle line, and stand for the great essentials, without the painful acrimony which is destroying the love of the opposite section of the Church. You have greatly helped me, and I feel it is only due to acknowledge this." The Alliance endeavours to maintain its position as a central organisation without sacrifice of any truth or aspect of truth which is vital to the proud term "Evangelical." At the present time it is possible to quickly name some dozen or more new fellowships or societies which have arisen, all evangelical, and yet all differing on some interpretation, it may be of inspiration, or some other aspect of truth,—too often viewed from an angle which does not enable the observer to lose sight of sect or party, or even personal limitations. If Evangelicalism is to survive in any robust sense it can only be through some movement which will bring together on the simplest, but the soundest, basis all who wish to be known by that name. We shall not be criticised if we urge the brief statement unanimously adopted as the Form for Membership with the World's Evangelical Alliance when it became an Incorporated Body in 1912, the salient features of which are its witness to the Holy Scriptures, the Deity and Atoning Work of our Lord Jesus Christ, and the Person and Work of the Holy Spirit. We quote the statement in full, and express the hope that increasingly the Evangelical Alliance may commend itself, not only for its practical work, but for the ideals of Truth and Love which it combines.

FORM FOR MEMBERSHIP.

"All are welcomed as Members of the World's Evangelical Alliance (British Organisation) who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God:—the Father, the Son, the Lord Jesus Christ our God and Saviour Who died for our sins and rose again; and the Holy Spirit, by Whom they desire to have fellowship with all who form the One Body of Christ."

EVANGELICAL CHRISTENDOM

The L.C.C. and Sunday Games.—We remind our readers that Thursday, March 5th, is the date of the elections to the London County Council, as also to other Borough and District Councils. The apathy in this connection is appalling, and much of the work which the Alliance has accomplished, or is accomplishing, has to be done among electors who seem to have little or no concern that their duty is to vote on March 5th, and not to vote for any candidate who has failed to give an assurance prior to the election that he or she will not support the continuance of Sunday games, or the opening of cinemas, etc. We draw attention to the pamphlet issued by the Alliance, entitled "Another Fight for Sunday," which can be obtained gratis from the head office in reasonable quantities. It contains on its cover the following directions, which we commend to all our readers if they wish to help those who are seeking to withstand the invasion of England by the Continental Sunday:—

"HOW CAN I HELP?"

"1. Circulate this booklet. Bring it to the notice of Clergy, Ministers, and all who have local influence, and who can reach the ears of the Electors. Act promptly. It is a National interest.

"2. Ascertain at once the name or names of local Candidates for the London County Council, or the Council responsible for the Borough or district in which you reside.

"3. Write to the Candidates (be sure and enclose a stamped and addressed envelope for reply), and protest against Sunday games in the Parks, and the opening of the Cinemas, etc., on Sundays; also ask whether, if returned, the Candidates will undertake to vote against them, and, in cases where permission has already been given, to earnestly seek its withdrawal.

"4. Interview, or write to your local Newspapers, asking them to warn against all encroachments on Sunday rest, on grounds of the increasing Sunday labour and trading. Get them, where possible, to insert a letter of warning to the Electors, signed by local Christian leaders, etc."

Foreign Interests.—The Council of the Alliance have much in hand which concerns its foreign interests. They are hoping, probably in May, to send a deputation to visit the Evangelicals of Spain and Portugal, having already accepted an invitation in this connection. Much good work is going

forward in Czechoslovakia, and at their last meeting the Council renewed and increased their previous grant towards the training of Czech students now under the care of Dr. McIntyre at the Glasgow Bible Training Institute. A letter received from Dr. McIntyre speaks confidently of the students in question. There are six of them, concerning whom Dr. McIntyre writes: "All these are very fine men, highly promising, earnest and devout. We are very happy in our relations with them all." The need of Evangelicals in Transylvania has prompted the Council to make a grant for the support of two earnest men in this connection, and a report just received concerning their work is satisfactory, and indicative of both need and opportunity for Gospel preaching and literature in the country districts of Transylvania. Mr. Adam Podin's latest communication appears on another page. It is unique in the particular work it records, and our readers must be impressed with what Mr. Podin is able to record concerning God's work of grace, even in the prison houses of Esthonia. The cause of religious liberty in Rumania is occupying close attention, and is involving considerable correspondence with authorities. It is clear that some further steps must be taken to bring home to the Rumanian Government disabilities under which Evangelicals are at present living and working. We had the pleasure recently of a visit from Mr. Andre Monod, the Secretary of the French Branch of the Alliance, and of handing to him a grant from the British Council for the furtherance of Alliance interests in France, particularly in connection with the Week of Prayer. Similar grants have been made in many other directions—Iceland, China, Japan, Spain, Czechoslovakia, etc., our only regret being that the Alliance is unable on grounds of finance to do more in these and other connections representing Evangelical life and work on the continent of Europe and elsewhere, and the furtherance of the Gospel of Christ.

March 31st.—We take this opportunity to remind all our readers that this is not only the date of the great Albert Hall Demonstration, but it is also the date which marks the close of our financial year. There are still some who, despite special intimations, have not yet renewed

their subscription or donation. May we ask that all such will kindly remember the increasing needs of the home and foreign work of the Alliance, and let us have their contribution before March 31st? We ask also for sustained prayer for all the work and workers of the Alliance, not forgetting its most difficult outpost—Malta.

Missionary Reunions.—Two interesting reunions have taken place in the reception rooms of the Alliance House since our last issue. On Thursday, December 18th, the Irish Church Missions were represented, the Secretary, Rev. R. Mercer Wilson, giving a most interesting address, the work of the I.C.M. The Chair was taken by Admiral Sir Harry Stileman, K.B.E. On Thursday, January 15th, the Zenana Bible and Medical Mission was represented by the Hon. Gertrude Kinnaird, Rev. E. S. Carr (Hon. Secretary), and Dr. Thomas Carter (Secretary). Lord Meston, who was to have

presided, being absent in Egypt, sent a cordial letter expressing the hope of being able to preside on some future occasion. In his absence the Chair was taken by Mr. R. C. Hart-Dyke, who spoke of the intimate association with the Evangelical Alliance and the Z.B.M.M. of the late Lord and Lady Kinnaird, also the present Lady Kinnaird who is its President. Dr. Carter showed a splendid series of limelight pictures illustrating the work in India, and altogether the meeting was inspiring.

On Thursday, February 19th, we hope to welcome the Evangelical Union of South America, when those who wish to know something more about the work of the Gospel in the strongholds of Roman Catholicism will learn how God is using the E.U.S.A. in South America. Once again we give a hearty invitation to all Members and Subscribers to these monthly Reunions, at which new friends are always welcome, especially returned Missionaries and younger people interested in Missions.

Common Prayer.

*Faith is the substance of things hoped for;
The evidence of things not seen.*

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

- For a successful and more wide-spread observance of the Universal Week of Prayer, and for reports coming to hand daily telling of blessing in many aspects.
- For evidences of wide-spread co-operation in the arrangements for the Royal Albert Hall Demonstration on March 31st.
- For those coming to Christ, through many gates, but all by way of the Cross. For many evidences of a great spiritual work going forward among the youth of to-day.

LET US PRAY—

- For the success of the Royal Albert Hall Demonstration on March 31st; and that it may be used to arouse the country to the danger of the Roman and Anglo-Catholic invasion.
- For the "Fight for Sunday," and all efforts to withstand the Continental Sunday so eagerly sought by secularists. Let us ask God to put out His own hand to protect His own Day, for its foes are many, and strong.
- That guidance may be given in regard to a new British Empire Exhibition United Evangelistic Campaign, now under arrangement, but subject to official negotiations. That if it is God's will all difficulties may be overcome, and the necessary funds be supplied.
- For the meetings under arrangement at Eastbourne, Cardiff, and other centres. Also for projected deputations abroad, and those involved.
- For the foreign interests and work of the Alliance, and all its Agents. For all suffering Christians and efforts of the Alliance to minister to them.
- That those seeking after Unity may put first things first, and make Christ Himself the centre, and His love their constraining and restraining power.

"In nothing be anxious; but in everything, by Prayer and supplication, with thanksgiving, let your requests be made known unto God."

ROYAL ALBERT HALL

Tuesday, March 31st, 1925, at 7.30 p.m.

Doors open at 6.30 p.m.

THE REFORMATION:
A CRISIS AND CALL TO ACTION**URGENT**

19, RUSSELL SQUARE,

LONDON, W.C.1

DEAR SIR (OR MADAM),

We are face to face with the greatest crisis of Evangelical and Protestant religious life and witness since the Reformation. The English Reformation was a reaffirmation of the authority and sufficiency of the Bible as the voice of God to conscience in matters of faith and worship; it gave us civil and religious liberty in place of ecclesiastical bondage and corruption; it recovered apostolic doctrine and practice, and through the living Word and Gospel of Christ laid foundations of freedom and progress which have become the soul of the Nation, the secret of our Empire's greatness.

These inestimable blessings are in grave danger to-day, and the noble harvest of centuries of Evangelical culture and Protestant loyalty and devotion is imperilled. Determined efforts are now being made to repudiate the Evangelical Faith recovered at the Reformation, and generally accepted as fundamental by all the Protestant Churches. A large section of the Church of England, the Anglo-Catholics, are pledged to undo the Protestant Reformation, and to introduce Roman Catholic doctrines and practices which the Reformers expressly repudiated. Clergy in hundreds of parishes are performing services which differ in no form from those of the Church of Rome, and the Bishops do not restrain them.

The proposals for Prayer Book Revision, especially in relation to the Service of Holy Communion and the provision of an alternative Communion Service, have created alarm and distress among Evangelicals generally, and are the subject of a Memorial signed by over 300,000 adult Communicants presented to the House of Bishops, who will shortly sit to take decisions which must affect adversely or otherwise not only the Church of England, but the whole of the Protestant Reformed Churches.

The peril at our doors cannot be overstated, nor should any reader of this invitation remain unconcerned or unwilling to respond to the call for personal service which it indicates. It is a time for action, when all instructed and earnest Christians must rally to re-affirm their stand on the full Authority and Sufficiency of the Bible,

EVANGELICAL CHRISTENDOM

EVANGELICAL CHRISTENDOM

and to take counsel together on the practical steps necessary to safeguard and maintain our Evangelical and Protestant heritage.

A great united Demonstration has therefore been arranged, and will take place (D.V.) at the Royal Albert Hall on Tuesday, March 31st next, at 7.30 p.m. The Chair will be taken by the Right Hon. Sir WILLIAM JOYNSON-HICKS, Bart., M.P., and the Speakers will include the Right Rev. Bishop E. A. KNOX, D.D. (formerly Bishop of Manchester), the Ven. Archdeacon J. H. THORPE, D.D., of Macclesfield, the Rev. H. W. HUME, M.A., Vicar of Islington, the Rev. S. M. BERRY, D.D., and the Rev. THOMAS NIGHTINGALE.

The Music will be in charge of the LONDON SUNDAY SCHOOL CHOIR. Chorus of 1,000 voices. Conductor: Mr. W. H. SCOTT. Organist: Mr. ALLAN BROWN, F.R.C.O., L.R.A.M. Both before and during the Meeting well-known "Reformation" music and hymns will be sung by Chorus and audience combined.

We have promises of cordial support from numerous organisations, including the National Church League, the Fellowship of Evangelical Churchmen, the various Societies comprised in the United Protestant Council, the National Council of the Evangelical Free Churches, and the Metropolitan Free Church Federation.

An invitation for whole-hearted support is given to you personally (a) by the promise of your presence, with friends, at the Demonstration, and (b) by your help to secure the presence of others by making the Meeting widely known. Clergy, Ministers, and Laymen, Sunday School Superintendents and Teachers, Members of Parochial Church Councils, Deacons and Elders of Churches, etc., in fact, all who have the love of the Truth at heart, are specially urged to rally to this great Demonstration, and by prayer and effort help to make it an unqualified success.

Arrangements are being made for the installation of a microphone and loud speakers in the Albert Hall, so that all present will be able to hear the Speeches and Resolutions.

Thousands of Free Tickets will be available, including the whole of the Balcony and Gallery, but special Numbered Reserved Seats are available as follows:—

Grand Tier Boxes (10 Seats)	...	...	£2 10s.
Loggia Boxes (8 Seats)	...	...	£2
Second Tier Boxes (5 Seats)	...	...	£1 5s.
(Single Seats in a Box, 5s. each seat)			
Amphitheatre Stalls	...	...	2/6 each
Arena (810 Seats only)	...	...	2/- and 1/- each
Balcony and Gallery	...	...	Free

Applications for Boxes or Seats should be made early, and will be responded to in rotation.

Those travelling to London by any Railway can obtain on application a voucher for presentation at their local Railway Station entitling them to Return Railway Tickets at single fare and one-third. Ask for voucher when ordering tickets.

The expenses of the Demonstration will be heavy, apart from any sum realised from Boxes or Seats, and special Donations are invited to meet the same.

On behalf of the Council,
I am, Yours very truly,

HENRY MARTYN GOOCH
(General Secretary).

The Church and the World—A New Year's Message*

By Rev. J. A. Hutton, D.D.

There could be no surer sign of the vitality of Christian sentiment than that, at a grave time in the world's affairs like this, we should feel disposed to meet together; and that so many of us should have found it possible to meet at this hour on this day to engage, as we have been doing, in approach to God. It is a very good instinct too that our first words should be words of confession and humiliation. The Stoics, who did not know everything about the human soul, knew a great deal about it, and they had a saying that "The sense of shame is the basis of all the virtues." The sense of shame is the basis likewise of all the graces; it is probably the *vinculum* of any new baptism of the Holy Spirit.

THE OUTLOOK ON THE WORLD

We look round upon a world to-day which fills us with shame. This is not the kind of world we should have at this time of day. To say nothing more, it is not the kind of world for which one million of our own children laid down their lives. It is not for us to blame any one. We would do well always to blame ourselves. It is the only safe blame for us to administer in this world—to blame ourselves. This is not the kind of Europe, or the kind of Great Britain which God designed: it is not the kind of Europe, or the kind of Great Britain which those radiant spirits had in view when, without counting the cost, and having hardly touched or tasted the cup of life, they laid down their lives for us. I am encouraged to adopt this tone at the outset, in correspondence with the Divine leading in the lesson which was read a moment ago from the book of Isaiah. Whatever other interpretation we may give to that passage of Holy Scripture, there is in it a stern aspect of God's relation even to His own people, something which recalls us to moral seriousness and genuine deeds in correspondence to our faith. For there the

prophet, in the name of God, is telling the people of that day that in many ways there was nothing to be said against their public profession. They were assiduous in waiting upon God. They asked of Him more services. They virtually said to God that there was no end to the attendance which they were prepared to give to His ordinances. Yet He said, "That is not what I want from you." At this particular stage in their history—if I may so interpret the very mind of God—the Spirit of God, through Isaiah, declared, "I am wanting My people in these days to do something more, and something in consequence of those services which, handed down from your fathers, you still honour. I am looking to My people to-day to be—to quote a later word of Holy Scripture—'a light shining in a squalid place, until the darkness flees away.'"

THE CHURCH'S ATTITUDE

All through the history of the Christian Church—I need hardly tell people like you who have been exercised on these matters probably as long as I have—all through history, beginning with even the New Testament, we can see one or other of two general attitudes on the part of the Christian Church. We can see the Church going out into the world, and trying to embrace the world in love. Then we can see the Church, under an equally authentic compulsion, I believe, of the Holy Spirit, withdrawing from the world in order to secure and cherish some of the delicate finer things which were being threatened by too great intercourse with the world. All through history, it seems to me, there is this oscillating tendency of the Christian Church, in both directions I believe authentic, at one time to go out into the world; at another time to cherish her own

* Address given at the Central London Meetings, Universal Week of Prayer, on Monday, January 5th, 1903. Rev. the Hon. W. Talbot Rice, M.A., presiding.

EVANGELICAL CHRISTENDOM

esoteric spiritual life. I venture to think that to-day our attitude as Christians should rather be to make ourselves known in the world; that is to say, we should make ourselves felt in the world. *Apres* of that, it is not beneath the dignity and purpose of this gathering to refer to the fact that we have a good many women here to-day; but that is only characteristic of the enormous place that women have to-day in the Church, and the enormous place they have increasingly in the State. I do hope it will become the current and habitual attitude of our Christian people, old and young, men and women—and I am speaking more directly to women for the moment—that they feel a responsibility in the presence of God for their share in the control of what we call *secular* things—using a word which is indefensible for the Christian to use, but using a word which means something quite real to us. I hope there will come upon us all a sense of responsibility, which never moves away from us—that we shall make ourselves known and felt in the counsels of the nation and in the character of the representatives whom we, in the discharge of our very solemn responsibilities, return to represent us in the counsels of the world.

NEW TESTAMENT ILLUMINATION

I have risen from another reading of the New Testament; and it is a great illumination to read the New Testament practically at a sitting; that is to say, taking it up again and not beginning anything else until you have read on to the close. Having risen from a re-reading of my New Testament, I closed it with a sense of what a pathetic Book it is. I won't say a sad Book, but a pathetic Book; a grave, serious, responsible Book; not optimistic, not pessimistic, but once again a grave, responsible, compelling Book; and, above everything else, pathetic. You cannot read the New Testament with fresh eyes—a difficult thing to do, and yet a most valuable and precious thing to try—you cannot read the New Testament with fresh eyes without feeling that the Church of Christ, about the time when the New Testament closes, stood face to face with a very dark and sinister prospect. Probably when the canon of Holy Scripture closed, the Church of Christ was face to face with the

darkest days of her long experience. Therefore we can get guidance there as to how we may address ourselves to a prospect which, though thanking God that we can see so much in it that is elevating, nevertheless is a stern and sombre prospect for the Christian Church.

THE RESPONSIBILITY FOR HARDNESS

In the very short time at our disposal, allow me simply to indicate three points which seem to me to emerge with great eminence from the instruction of the New Testament. First of all, you will agree with me that one of the most familiar notes of the New Testament, especially towards its close in the Pastoral Epistles, is "Stand fast." How often that occurs: "Stand fast," "Hold on," "Endure to the end," "Keep yourselves in the love of God." It is easy to begin; there is nothing characteristic in beginning a thing. We begin all the great things in life in obedience to something which almost takes us off our feet—it may be temperament, it may be opportunity which we take advantage of. It is later on that our personality comes into play. Anybody can begin, but to continue to the end—that is the difficulty. The best phrase, and in a sense the most picturesque, that comes to my mind with regard to this, is a phrase I have in my study cut out in oak. I remember speaking on St. Paul's phrase to Timothy, and there was a man there, one of my Wesleyan friends, whose chapel was being demolished in order to put up a new building. He rescued from the debris a log of oak, and he had carved upon that oak this word about which I am going to speak for one moment, and now it hangs over my study mantelshelf. Timothy, as I gather from St. Paul's reply, had written to his father in God, telling him that he was finding the prospect so dark and baffling that he almost had lost heart entirely. If St. Paul had been a smaller man than he was, he might have engaged in a kind of futile sympathy, trying to comfort Timothy. I have no objection to trying to comfort another, if you use the word *comfort* in the Elizabethan sense and N.T. sense. I do think we try too much to comfort one another in a nineteenth- or twentieth-century sense, which is purely sentimental, unethical and unspiritual. To my mind, the best way to comfort a person in

the New Testament and Elizabethan sense, which is "to make strong," is to make that person slightly ashamed of himself. Sometimes what we want is not to be comforted in the nineteenth-century modern sense. What we want really is to be shaken out of our undue subjectivity! That is what St. Paul did to Timothy. He wrote back one word. It is a long word, and even if you do not know any Greek, and I quote it, you will feel that it is something very tremendous: (*sympatheia*—*sympatheia*) ("take thou thy share of hardness"). Is not that fine? It is as though he had said to Timothy, "But, sir, what did you expect? You did not enter into Christian obedience on a misunderstanding, surely! Our blessed Lord left us in no doubt that we might have what the world call hard times. The symbol of our faith is the Cross. Take thou thy share of hardness, like a good soldier of Jesus Christ."

We must have the courage which the Early Church had, and not fear to annex all that is finest in the movements of God's Spirit outside even the Church. I always regret that the Alexandrian tradition of theology does not have its place in the Church which it once had. I look forward to a return to something of that kind. The Alexandrians, in harmony with St. Paul, were not afraid to annex everything that was significant in the many-coloured wisdom of God. Now you will find in one of Stevenson's essays what might stand as a comment on this word of St. Paul, "Take thou thy share of hardness." "In a world which is rooted in sacrifice, where the horse, the dog, the insect of a day fulfil some purpose greater than they know, and die without complaining, God forbid that it should be man the erected, man the reasoner, man the wise in his own eyes,—God forbid that it should be man who alone wearies of unrewarded effort, and utters the language of complaint. Let it be enough for him to know that the whole world groans in mortal frailty, yet strives with unconquerable constancy; surely not all in vain!" "Take thou thy share of hardness." In these last days that is God's instruction to His Church, face to face with a sombre prospect.

But we do not do our best work under mere ethical compulsion. We do our best work under spiritual pressure or spiritual anticipation.

THE PERSONAL RETURN OF CHRIST

There is nothing more touching, more moving, than the promise held out in Holy Scripture towards its close—the promise of the personal return of the Lord Jesus Christ to this world. Here we are on delicate ground; I say that quite frankly. I am no longer a young man, and I have this to say: that all through my ministry—and I am speaking not for myself alone—many of us have been hindered from giving to our people, and taking to ourselves in public the immeasurable support which would be given from a frank and happy exposition of the great belief and prospect of Our Lord's return to the world. Why? Because we were really afraid lest we should provoke discussion and debate and acrimony amongst our hearers, and thus be deprived of that happiness which we might all have received from a frank and friendly realization of this great prospect. It may have been timidity on our part, and we are prepared to take blame for that. But the blame is not altogether ours. Will you allow me this opportunity just to say about that one or two things? I find that there is no doubt or hesitation in the minds of Christian people of all schools—no doubt or hesitation about the belief itself in Our Lord's return in glory. We can sing about it in common. But it is when we come to details that we begin to divide; and sometimes even to speak unadvisedly with our lips regarding one another. I think you will all agree with me that no one knows when Our Lord is coming. If any one thinks that he or she does know, let him or her be perfectly persuaded that he or she does not know. That is New Testament doctrine. Whenever you think you know, and have made up your mind that now you have it, understand that you do not know! It is a very remarkable thing that there should be any need to say this. Our blessed Lord himself said "no man knoweth." He even went further, as if He wished to debar us from the play of the mere reason upon the great prospect. He confessed that He Himself did not know. It was one of the secrets which the Father had reserved even from Him. That is very remarkable. But while there is all this reticence, and all this forbidding of speculation, there is the most hearty assertion of the great thing itself.

Our Lord, in one of the Gospels, speaks of His return, and I can well believe it was a saying of His on which the Early Church, which was called upon to be so patient, and to bear up under the long delay—I can well believe it was a saying on which the heart of the Church leaned very heavily. Our Lord said the Kingdom of Heaven is like a man who goes away on a journey, and gathers his servants together, and tells them he is going away, and that he is coming back again, but he does not say when. He says, "It may be in the first watch, or it may be in the second watch, or it may be in the third watch."

"I SAY UNTO ALL—WATCH"

Did you ever think what that precisely means? "It may be in the first watch," that is, from six o'clock to nine. There is not much faith required for the watch from six to nine o'clock. You are up and about, at any rate, and busy about things; you can give a glance outside the window, and see whether someone is coming. All that does not take a great deal out of you. He may not come from six to nine, He may not come at the easy time.

Well, then, there is the second watch, from nine to twelve. This watch, from nine to twelve, does take more out of you, because it reduces you now to a minority; but it is only when we are in a minority that we have power. Minorities control the world; never let us forget, that passionate minorities control the world. The majority is nearly always wrong. Minorities—pregnant, pas-

sionate, convinced minorities—they are the edge of the axe which alone can cut through things in the realm of spirit. The watch from nine to twelve has this advantage too: it brings us nearer to one another. There are fewer of us now, therefore we are more potent. But Our Lord says He may not come in the second watch—from nine to twelve.

Then there is the third watch, from twelve midnight to three in the morning! Only necessity or great love will keep you awake through those still and lonely hours, because not to watch would be to break your heart! From twelve to three, the hour when, I believe, all nature goes through a process like death, the time of the day when we become a day older, when there is a kind of shrieking in our nervous system, registered in our brain, making us one day older—that time when day by day we die to live. When we look out of our window there is no light burning but our own; and it seems to us ridiculous that our light should be burning. The whole world is asleep, and to sleep seems right and natural. We who are awake seem wrong, seem ridiculous.

"Blessed is that servant," said Jesus, "when his Lord when He cometh shall find thus watching." Watching, when the thing is unlikely; watching, when you are in the minority; watching, when you require to call upon your soul to lay hold of God in order to remain awake! "Blessed is that servant whom his Lord when He cometh shall find watching thus." And so the New Testament closes, leaving us with the mysterious responsibility of keeping this light burning towards the darkness.

THE FACT OF THE RESURRECTION.

By His Resurrection Christ brought life and immortality to light. He scattered the darkness that had shrouded man's soul. He solved the dark enigmas of the grave. He revealed death not as a cul-de-sac but as a passage-way—"entrance gate to life immortal." Sure of that transcendent fact the Apostles proclaimed Jesus and the Resurrection. They proclaimed their faith with passion and conviction. Death was abolished for them. They smiled over it as over a prostrate foe. They almost made a mock of it—"O death, where is thy sting? O grave, where is thy victory?" And when it came to dying themselves—and they had to die oftentimes under conditions of cruelty and public shame—they went down into the valley singing, with everlasting joy upon their heads.

Dr. J. D. Jones.

The True Centre of Christian Unity*

By the Rev. F. B. Meyer, D.D.

There is no doubt that the outlook of the professing Church to-day is extremely distressing and discouraging. You are aware, of course, that I distinguish between the Church, the Body of Christ, and the professing Church. The professing Church is rent by three fissures. First, the fissure of Sacramentalism, many looking upon the sacrament as efficacious, while others simply regard it as a symbol. Secondly, we are divided in doctrine, and especially with regard to the doctrine of Inspiration, some holding the older view of Scripture as being an integer from Genesis to Revelation, while others stand for these modern and higher critical views. The third fissure is that of Church polity, large numbers believing that the Church is doing her best work by her union with the Commonwealth or State, while others believe she does her work best when she is free. Those three great fissures in the professing Church are having a very ominous effect upon the world of to-day. We are in great danger of losing the Sabbath. If only we were to stand together in one mighty unity, all those proposals to secularise God's day would be impotent. It is the divided Church which is permitting Sunday to slip out of our knowledge and practice. Also we are suffering by the decay of worship, for there are great tracts of London to-day which seem almost God-forsaken, and which, if only the Church were to unite her forces and rightly use them, might become gardens blossoming as the rose. It is sad to go through great districts of London on Sunday and to see the streets filled with people going to the cinema, or picture-house, or the market, while the houses of God are practically deserted.

Thirdly, this division is telling very badly upon the great life of our country, because you may depend upon it that the drink traffic, the insensate love of pleasure, and the gross impurity, are certainly on the increase, and this hydra-headed evil would have no power, if only the Church of God stood together in one mighty protest. I think, therefore, that we here to-day have every reason to accept the fact that the outlook of the professing Church is very distressing and discouraging.

But, at a time like this we naturally turn in another direction for comfort. There are three examples that I want to give you from the Word of God of the encouragement to be derived from another view of the Church of Christ. Can you not easily understand how Elijah felt on Carmel that day, when he gathered together the twelve stones of the broken altar that Jezebel had thrown down, and in the sight of the masses of the people rebuilt it upon that storm-driven height? As he did so, was not this thought in his heart, "Alas! alas! this is God's ideal, and these broken pieces indicate how God's ideal has been disturbed, and I only am left!" He rebuilt the altar, recalling the ideal of a united Israel. But, apparently, he had little hope of that ideal being realized, or he would not have fled to Horeb. But there God opened his eyes and said in effect, "You think you are the only one, you think the cause is lost, you think that religion is likely to die out of this land; but I have still Seven Thousand who have not bowed the knee to Baal."

The second illustration shall be taken from Paul's life. You remember how they urged him to stop on the shores of the Aegean, and how he said he was "bound in spirit" to go forward to Jerusalem. Why? Because he saw the disastrous rent in the Early Church, the rent between people who held that a man could only become a Christian by first becoming a Jew; and others who held that you might come straight out of heathenism into the liberty and glory of Jesus. That rent was so separating and hindering the work of the Early Church that Paul said, "I am bound in the Spirit to go to Jerusalem to do what I can to heal that breach." He took with him three or four delegates who bore Gentile collections for the poor saints. That was Paul's effort to build the altar, to build again the broken unity of the Apostolic Church, which was greatly menaced at that time. He failed, as you know. He failed so, that the Jerusalem Church ceased to exist after a time, and Christianity took on the broader scope which

*Address given at the Central London Meeting, Universal Week of Prayer, on Tuesday, January 6th, 1924, Major-General F. B. Meyer, C.B., Presiding.

he aspired for. But all the time when that was going on, and during the four or five years that he was imprisoned, there broke upon his heart something like what Elijah saw; there broke upon his heart a vision of the holy Church of Jesus Christ, the mystical Body of Christ, and the Epistle to the Ephesians was the result, the greatest Epistle, as I think, of all.

The third illustration shall be taken from the book of Revelation, where you have the storm raging against the Church, and you have the "scarlet woman," the evil picture of religion devastated and spoiled by every kind of stain. And yet, as you read that storm-filled book, full of the crash of empires and hurricane and horror, you hear the music of those whose names are written in the book of life, the music of those holy souls who stand pure and clean in God's high heaven, and you know that there is another Church gathering around the Lamb—the hundred and forty-four thousand. So I humbly think to-day that as Elijah saw his seven thousand, and as Paul saw the Bride, the Body of Christ, and as the Revelation reveals to us that glorious vision (I hear the music as I speak to you), amid all the storm of this world, amid all the chaos, amid everything that is disappointing and distressing, we hear the voice, the chant of the one Church gathering yonder.

Beware, lest you become discouraged, but be inspired as you behold this great vision, because there are *Three Unities of the Church of God* to-day, three unities of the spiritual Church: (1) there is the unity of an experience; (2) there is the unity of our worship; and (3) there is the unity of our hope. A threefold unity which cannot be broken. The first is *the unity of the Spirit*. Someone has said that the heart of man is naturally Christian. I might question that. I certainly would admit that the heart of man is naturally Protestant, because whatever Councils may say about the necessity of a priest, or of a sacrament, or of anything of the kind, which is more or less external to the spirit, man knows that there is a direct pathway between himself and God, the pathway where outward helps are needless, where its inspiration bears it on the wings of an eagle to bask in the very presence of God. Just because of that you smile at the Pope and his three

knocks with a golden hammer opening a door. The door has been open all the time! I do not like to use the word *mystic* because people do not understand it. But it is a profound word—the mystic religion, the inner heart of it, the life which is hidden with Christ in God. The High Churchman and the Low Churchman, all of us good men and women touch there. The mystical, the spiritual side, the side that Thomas à Kempis passed on to Staupitz, and Staupitz to Luther. It is the birthright of all holy souls. There we are one, and we thank God for it.

There is not only the unity of the Spirit in prayer and faith in its consciousness of God, but, secondly, *there is the unity of worship*. I love to take up our hymn-book and to have it near my Bible when I wake in the morning, and I meet all sorts of authors, some of them not quite orthodox, some of them highly Sacramentarian, some of them Evangelical. But you remember how, after the last great Silence at the cenotaph the people sang, "Our God, our Help, in ages past," then they sang, "O Love will that not let me go," and then Newman's great hymn—three hymns, one of them by a Presbyterian, and one by a Catholic. Vastly differing members of the one Church have contributed to our hymn-book, and we praise God that there we get beyond all those controversies into a purer atmosphere, and stand with holy spirits around the Throne of Glory. I like to hear the officiating minister say, "Lift up your hearts," and the people respond, "We lift them up unto the Lord." Depend upon it, when we lift up our hearts in praise and thanksgiving we enter into a great atmosphere, that of pure love which characterises the true Church of Jesus Christ.

Then there is the third unity, *the unity of hope*. We do not all understand, I think, what that involves. Just as I have crossed the Equator many times, and there is not a mark on the water, and you cross insensibly, unconsciously, so I believe we are passing from one great era of the Church into another. We call it the Second Advent. It is to be the manifestation of the Son of God. There is soon to be an outbreak of the mighty power of Jesus through the Holy Ghost on His Church and people. In that unity of expectation we are one.

Intercession for Missions*

By Rev. J. H. Ritson, D.D.

Our thoughts in these meetings are grouped under three headings,—thanksgiving, confession, intercession—and these must never be separated. How great is the ground for thanksgiving! Look back. In England 125 years ago the enthusiasm for Christian Missions was individual. It centered in a few outstanding men—Carey, Morrison, Coke. The enthusiasm was in narrow circles. In the British Missionary Conference to-day we have over seventy Missionary Societies in co-operation, and some of them are mighty organisations reaching out to the ends of the earth.

THE GROUNDS FOR THANKSGIVING

Let me give you one concrete illustration of the progress. Since I went to the Bible House—and it only seems as yesterday—the number of languages in which the Gospel message has been translated through the agency of the British and Foreign Bible Society alone, has increased from 364 to 570; and the circulation has grown from about 4½ million volumes a year to 8½ million volumes per annum. These figures illustrate not merely the development of one Society engaged in a specialised task, but the development of Christian missions, for the Bible Society meets their demand. There has been amazing growth in missionary enthusiasm here at home. But a fact which impresses me more and more as the years pass is the development abroad of what we call the "Home Base." Do not think for a moment that Great Britain is doing everything. I have seen something of missionary enthusiasm on the Continent of Europe, in France, Switzerland, Germany, Denmark, Holland, Norway, Sweden and Finland. I have seen recently something of the amazing enthusiasm for missions in Australia, and in New Zealand, and in South Africa. And we in this country are far behind the United States and Canada. We think we are doing a great deal, and we are, but there is three times as much missionary work being done from the Home Base outside this country as inside it. Surely there is ground for thanksgiving in this world

development of the Home Base of Christian missions. Glance over the Continent of Asia, and think of its missionary activities. There are 7,000 missionaries in China to-day, and almost every part of Asia has some representative of Christianity. Look at Africa. The Chairman just now referred to Uganda. We never heard its name when we were children, but to-day its people are Christian. The missions of Africa are no longer on the coast, they are all over the continent. There are many statues of Cecil Rhodes in South Africa, and in every statue his face looks north. There is one in Cape Town which represents Rhodes pointing to the north, and on the pediment of the monument are the words, "Your Hinterland is there." Christian missions have had that as a motto, and to-day the missions from the south and east and west are meeting in the very heart of Africa. I cannot speak of the South Seas; there is not time. But there island after island is rapidly becoming Christianised.

To-day we are discussing the problems of the Church on the field, as it becomes self-supporting, self-propagating, self-governing, and we are struggling with mass movements. Do not these call for thanksgiving? And quite apart from all this organised Christianity there is much diffused Christianity outside the organised Church. Christianity is slowly but surely penetrating the social and economic and political life over the whole world. So great is the ground for thanksgiving that if we begin to dwell upon it we are apt to think our work is completed. I remember a minister saying to me in Montreal, "When I am in my church and see every seat filled on Sunday night, and look on the sea of faces, I feel as though the work of the kingdom is accomplished. But when I go out into the streets of Montreal on Sunday nights and see the crowds outside, I realise that we have scarcely begun!" How much depends on the point of view.

There is ground for thanksgiving, but there is abundant ground for confession.

* Address given at the Central London Meetings, Universal Week of Prayer, on Thursday, January 8th, 1903. Prebendary E. W. Sharpe, M.A., presiding.

EVANGELICAL CHRISTENDOM

The greatest hindrance to Christian missions is not the want of money, not the lack of open doors. There are more open doors than we can enter. The greatest hindrance to Christian missions is the failure of so-called Christian lands to apply Christianity; it is the low level of living among peoples nominally Christian.

THE SPECTACLE OF EUROPE

Europe, Christian Europe, is a woeful spectacle to the Heathen and Mohammedan world. I am not going to dwell on the horrors of the War, in which we invited Heathen and Moslems to stand by us, and help us as we killed one another. I am not going to speak on the aftermath of the War. But I repeat, Europe, Christian Europe! is a woeful spectacle. I read in the current number of the *Moslem World* that in some capitals of Europe nearly one-half the births are illegitimate. We in England have had a horrible case dragged into the newspapers in recent days. The £150,000 cheque case does not reflect so much on an Indian prince as it reflects upon the condition of the land in which we live; and to wipe out that dirty blotch from the Christian civilisation of England may cost missionary societies thousands of pounds and many lives. What is the good of speaking of the impurity of Islam while such conditions prevail at home? I heard during my recent tour that local Councils in various centres in Australia had agreed to authorise Sunday games because we have done it in London. Sin at the Home Base is more serious to-day than it used to be. I do not think it is greater; I think it is less perhaps, but it seems greater because we hear and see more about it. But it is more serious in its effects because of the contraction of the world. The world has become small through facilities of travel, through the development of communication, through the medium of the press, through wireless. In passing, let me say how thankful I am that the B.B.C. in this country gives such a prominent place to things spiritual; it is a great deal above the level of the average newspaper. These things—the contraction of the world and the development of communications—make our sin more serious than it was, because everybody knows about it all over the earth. Foreigners visit England, and return, often after seeing its

worst. Will not they say, "Physician, heal thyself." When we regard Christian missions from the point of view of conditions in this country and Europe, we almost despair of progress, and are driven to our knees in humble confession.

A CALL TO PRAYER AND INTERCESSION

And we are led on to prayer and intercession. We must seek a higher standard of Christian living—we must pray for it—and it is no good praying for it if we are not trying to attain it in the common things of daily life. We must seek a greater consecration of men and money. We have been hearing and thinking of unoccupied fields, like Tibet and Afghanistan. For them we pray. We think of fields described as occupied. *Occupied!* What does it mean? It means perhaps that one missionary is trying to do work in a stretch of country where a hundred or a thousand missionaries would be insufficient. We have heard of Japan this morning. I read in the Report of the Committee of Counsel and Reference in North America that on an average nearly two hundred Japanese joined the Christian Church every day last year. Thank God for that. But I also read that in the Tokio University ninety-eight per cent of the professors are avowed atheists or agnostics,—and they are shaping the character of the commercial and political and professional leaders of Japan. In occupied fields there are unoccupied places. There is a vast amount remaining to be done before the race is evangelised—we are only on the threshold of our task.

THE NECESSITY OF CHRISTIAN UNITY

We are asked to pray for unity. Let me say frankly that until we have unity it is useless talking about union. Let us not confuse these things. We want more unity, the unity of this World's Evangelical Alliance, the unity of the Bible Society, the unity of the Conference of British Missions, where we stand, shoulder to shoulder, with all our differences, seeking to accomplish a common end for Jesus Christ. For this we must pray. There is ground for thanksgiving, ground for confession, ground for intercession. There is need for prayer—the hardest work on earth.

The Christian Doctrine of the Atonement*

By A. E. Barnes-Lawrence, M.A.

(Hon. Canon of Southwark, and formerly Vice of St. John's, Durham)

I.—JESUS OF NAZARETH.

The life of Jesus Christ is the most important historical fact in the annals of our race. No single event can compare with it in its influence on mankind. A brief ministry of little more than three years, in an obscure province of the Roman Empire, ending in His public execution with every accompaniment of hatred and contempt, has done more for the good and happiness of the world than all the philosophers and sages who have ever lived. All civilised nations date Time itself as before or after His birth. Looking back over the long course of the centuries, we can clearly see God's providential preparation of the world, both Jewish and pagan, for His coming, and vindicate St. Paul's statement: "when the fulness of the time had come, God sent forth His Son." "Somehow or other," wrote the late Professor Gwatkin of Cambridge, "modern history radiates as visibly from Jesus of Nazareth as ancient history converges on Him. Explain as we may, something came into the world with Him which has caused a revolution of a higher order than the migration of the nations and the rise and fall of empires. The systems of men may have their day, but the majestic course of the ages gathers round that Son of Man who claimed to be Himself the final truth of earth and heaven." He alone of men claims to be sinless, and to Him alone mankind has conceded the claim. His words can never pass away. His works justify His assertion of a unique relation to God. In a word, Jesus Christ has no peer; He, and no other, is the Light of the world to-day, and to Him in ever-increasing number do men turn for illumination and salvation.

That the Christian Faith is still persistently attacked may distress, but should not surprise us. The claims of Christ are too exclusive for anything else to happen. But there is nothing to show that the attack is more formidable than it was. History—that great restorative for nervous faith—tells us how

unbelief has again and again been forced to exchange its old weapons for new ones. The lukewarmness of adherents has been far more hurtful to Christianity than the fervour of facts. In fact we may comfort ourselves with the reflection that the latest attack is a tacit confession that the Faith still stands. Men do not waste powder and shot upon a captured citadel.

II.—CHRIST'S DEATH ESSENTIAL TO HIS PURPOSE.

But the Life and Work of Christ cannot be rightly considered apart from His Death. Other men finish their work when they die; the work of Christ may almost be said to begin with His Death, so essential a part was it of His redemption of man. The Cross was the goal marked out for Him from the beginning of His ministry. It is necessary to stress this, for some would have us believe that the doctrine of the Atonement was an after-thought of the Apostles brooding over the Crucifixion, and seeking to explain it to themselves and others. Nothing could be more at variance with the recorded facts. From the hour of His baptism, when the Heavenly Voice spoke, He realised that the prophecy of the suffering Servant who "bare the sin of many" (Isa. 53), was to be fulfilled in Himself. His entire ministry reflects the hue of His culminating Sacrifice. At its outset He was expressly designated "the Lamb of God which taketh away the sin of the world" (Jno. 1: 29, 36). Again and again He spoke intensely solemn words to His disciples on the subject nearest His heart: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for (to the room and stead of) many." On the eve of Gethsemane, when instituting the Holy Communion, He took the cup and said: "This is my blood of the

*Published (together with the Chapter entitled "The Resurrection") in booklet form, price 2d. each, postage extra. Can be obtained from Canon A. E. Barnes-Lawrence, 4, Uppermost Gardens, Southwark.

EVANGELICAL CHRISTENDOM

covenant which is shed for many unto (with a view to) remission of sins." (Matt. 26, 28.) It is particularly significant that what He would have His disciples remember Him by was primarily neither His works nor His words, but His Death. Could He in any other way have so emphasized the importance he attached to it? In fact, as Bengel says, "He dwelt in His Passion" as its hour drew near. But this burden He had to bear alone, there was no Simon of Cyrene to carry the invisible Cross. He tried to enlist the disciples' sympathy, but "they understood none of these things" (Luke 18. 31-34). The Cross took them completely by surprise, and it was to two crushed and broken men that the Risen Saviour addressed those memorable words on the Emmaus road: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into His Glory?" In the plenitude of His resurrection, power and knowledge He endorses the inspiration and authority of the Old Testament. They knew the Scriptures which foretold the Messiah's sufferings and victory. Ought they not to have anticipated these things?

To Christ then His task lay marked out from the beginning. His work of reconciliation of God and man was set clear and definite before Him. The Cross was all along in His view, the appointed path to His Glory, the "baptism" of flame, of which he said: "How am I burdened until it is accomplished!"

III.—"THE DEATH OF THE CROSS."

(Phil. 2. 8.)

Golgotha, a skull-shaped eminence without the city wall, was, like our own Tyburn of long ago, a place of public execution, where murderers, slaves and outlaws expiated their crimes, a place "unclean" and abominable to a Jew, defiling in its use and associations. Here Jesus Christ was crucified, and lo! Golgotha is transfigured. The "place called Calvary" becomes the holiest spot in the whole world to which the hearts of millions turn in gratitude, love and awe! What a mystery hangs over the Cross! It is the meeting-place of the most violent contrasts; all heaven is here and all hell, the most amazing love, the most devilish hate. God is here, revealing as nowhere else

His nature and His Name as Love; the Cross is radiant with the Light of God. Look again and it is dark with all the darkness of hell; insult, mockery, reviling, anguish, desertion, are all here; not one of the dark company of pain is wanting. Crucifixion, as Cicero tells us, was the cruellest death of a cruel age; there was a peculiar ignominy attached to a punishment usually reserved for slaves, who were regarded as less than men. Even the word "crucifixion" was banned by Roman society as unsuited to polite ears. In a museum in Rome is preserved a rude charcoal drawing, discovered on the plastered wall of the soldiers' guardroom on the Palatine, dating from the close of the first century. A man with the head of an ass hangs upon a cross, while below kneels a helmeted soldier worshipping. The legend scribbled beneath in Greek reads: "Alexamines worships his god." There at a glance we have the concentrated scorn of the civilized world for the Cross and the Crucified. Yet it was thus that "The Lord of Glory" suffered: "He humbled Himself, and became obedient unto death, even the death of the Cross." All of agony that flesh and blood can endure was voluntarily borne by Christ without a murmur. He refused the stupefying potion offered Him by pitying hands, as if He, the Son of Man, would know at first hand all that man can suffer. Not one ingredient of His appointed cup would He forego; "He tasted death for every man." (Heb. 2. 9.)

Yet the physical suffering of the Saviour was overmastered by his spiritual anguish. It is well to note how little the four evangelists dwell upon the former; they clearly wish us to understand that it is not a human tragedy we are watching, but the atoning sacrifice of the Son of God. Calvary cannot be understood apart from Gethsemane. The anguish of the Cross was one with the anguish of the Garden, where there was no external cause to account for it, no scourging, no buffeting by a rude soldiery, no crown of thorns, no physical exhaustion; yet as we watch with Him under the olive trees He is torn from His followers as if by convulsive pain (Luke 22. 41. *GA.*). He becomes "exceeding sorrowful,"—"very heavy (i.e., crushed down) even unto death,"—"sore amazed" (i.e., horrified),—"in an agony," or better, "in deadly fear" (Denney),—"and His

sweat was as it were great drops of blood falling down to the ground." Was it not, as Godet suggests, that "the cup" which Our Lord entreated God to cause to pass from His lips was the symbol of sin's terrible punishment, traced before Him by the same subtle hand which in the wilderness, using a like illusion, made to pass before Him the fascinating glories belonging to the Messianic Kingdom? In Gethsemane Jesus did not drink the cup. He consented to drink it. It was the decisive moment when in full consciousness of liberty of choice He accepted on man's behalf sin's punishment. Under the law the typical sacrifices had no choice, the Lamb of God must be distinguished from them by His free acceptance of death as the penalty of sin. In the wilderness He refused universal sovereignty apart from God, in the Garden He accepted death for man in harmony with God's purpose.

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour." This was no eclipse, for the Passover moon was at the full; it might seem as if nature, always responsive to humanity, would fain hide its face from that climax of man's injustice and sin. "And at the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachani,' which is being interpreted, 'My God, my God, why has Thou forsaken me?'"

What is the real significance of this appalling cry, the only recorded instance in which He did not address God as Father? Can we reasonably expect to fathom all that it meant? Under the law the blood of the typical sacrifice was taken within the veil away from the sight of the worshippers, and sprinkled Godward, teaching that God rather than man was principally concerned. It is so with the Cross, whose mystery is concentrated in this cry. Yet much is clear to him who reads with a humble and contrite heart, conscious that he is vitally concerned in what was there done. The best commentary on the Passion will be found in the 22nd Psalm, written doubtless under the pressure of some overwhelming trouble, but so written by guidance of the inspiring Spirit as to go far beyond the Psalmist's personal experience, and to find its fulfilment only in that of Christ upon the Cross. Stier well says: "Let this be read, let it be read *entire*, but simply, as by a Christian who, with a mind under the influence of Calvary, would read

himself into the soul of Jesus: this will do more than all the commentaries of the learned."

Jesus Christ then uttered that cry because He knew Himself forsaken of God. We believe that He was never dearer to His Father's heart than in that supreme hour, but as St. Peter writes: "His own self bare our sins in His body on the tree." We must beware of any make-believe here; if He was really bearing sin, He must really bear its judgment, the consequence was to be forsaken of God. "We are astonished," wrote the late Archbishop Thomson, in *"Lids to Faith,"* "that the curse of our race should be suffered to press in all its terrible reality upon the sinless and Divine Son. Yet there is the description of His great struggle. We cannot refuse to see that it relates to One utterly broken down for a time in a wretchedness beyond our conception. If we believe with the Apostle, that God made Him to be sin for us Who knew no sin, that we might in Him become the righteousness of God (2 Cor., 5, 21), than the terror and the agony become accountable. All the inner horror of sin is revealed to Him. Sin in its nakedness is more horrible than death. And He sees it as it is; the blasphemous self-worship that it is, the revolt against God, the violation of order, the death in life. And all this sin is His, though He is sinless of it. The cry upon the Cross is an echo from the garden of agony. "Why has Thou forsaken Me?" These words express a sense of desertion by God—they can have no other meaning—they belong to Him, not as Son of God, but as burdened with the sin of the world. They express perhaps the complete separation which sin makes between man and God. It appears, then, that the question whether the wrath of God can be said to have fallen upon the Son is no verbal question, but a question of fact. Jesus did suffer these things which are the evident tokens of wrath against us."

With that bitter cry the darkness that for three hours had veiled earth and heaven passed away, and with it the deeper inner darkness that broke the Redeemer's heart. His next words, "I thirst," indicate that physical suffering now reasserted itself, and one of the soldiers, awed it may be, brought to His lips the draught of sour wine which had been offered in mockery before.

With this "I thirst" the work of the Redeemer was done; every prophecy had

EVANGELICAL CHRISTENDOM

been fulfilled, the last suffering for man had been endured, nothing was left undone, unborne. The goal so long in view was His at last; He had sounded all the depths, but now He touched bottom, and after this the enemy was still as a stone, he had no more that he could do. "It is finished" was the voice of triumph; and then with a cry so loud that it proved His vitality was still strong within Him, He said, "Father, I trust My spirit into Thy hands," and with that cry of filial love, Love's victory was won.

Each of the Evangelists indicates that the Death of Christ was a voluntary act and St. Paul (Eph. v., 25; Gal. ii., 20) uses words that are closely related. Our Lord's own words (Jno. x., 17) were exactly fulfilled: "Therefore doth My Father love Me because I lay down My life, that I may take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." Never was there a dying like this. It compelled the tribute of the awed centurion: "Truly this Man was the Son of God."

IV.—THE RENT VEIL.

"And behold the Veil of the Temple was rent in twain from the top to the bottom"—For centuries the Veil in Tabernacle and Temple had barred the way, even to the priests, into the Holy of Holies. Into that innermost shrine the High Priest alone entered once a year on the Day of Atonement, carrying a basin of blood, to make atonement for his own sins and those of the people:—"The Holy Ghost thus signifying, that the way into the Holiest of all was not yet made manifest." (Heb. ix., 8.) "Not yet," was the silent witness of the Veil. Sin shut out the sinner from immediate access to God, and the blood of sacrifices "offered year by year continually" could not take away sins. But now God's time had come. The Jewish system had done its work and was doomed; sentence was executed upon its most characteristic and central symbol. The occasion was profoundly significant: Friday, the 14th Nisan, was a high day, between two and three millions of Jews crowded Jerusalem and its vicinity. They had come from every town and village of Palestine and from the most distant lands of the Dispersion, to celebrate the Passover. At the ninth hour (3 p.m.) the courts of the

Temple were thronged with worshippers, in the Holy Place the priests were fulfilling their office, the cloud of incense was ascending; when suddenly, the earth quaking and trembling beneath their feet, the massive Veil was rent in twain from top to bottom, as by an invisible hand, and with athen faces and questioning eyes the priests stared into the Holiest! It was the hour of Christ's death: "Christ our Passover was sacrificed for us." No Jewish reader of the Gospels could miss the meaning of the coincidence. If there was no longer a Holy Place, there was no longer need of priest, altar and sacrifice; another Priest, another Altar, another Blood had taken their place. This truth was of course not apprehended at once, but apprehended it eventually was, even by that "great company of the priests who became obedient to the Faith" (Acts vi., 7), some of whom, it is tempting to think, may have actually witnessed the rending of the Veil. From that day to this, the words of Bishop Lightfoot have applied: "The Kingdom of Christ has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven."

The Veil was rent—"By the blood of Jesus—by a new and living way dedicated for us (i.e., His flesh), we have boldness to enter, through the Veil (i.e., Sin), into the Holiest" (Heb. x., 20.) Can we wonder that when the meaning of Christ's Death was proclaimed, it broke upon the world as a gospel?

V.—PRACTICAL OBSERVATIONS.

There are two practical considerations to be urged in support of the view of the Atonement; the first we adopt from Dr. Denney—"It can be preached. You can tell men what it is. You can appeal to them with it in God's name. There are many 'interpretations,' so called, of Christ's work to which the fatal objection can be made that you could never use them to evangelise. They supply no practical answer to the question, 'What must I do to be saved?' Now a doctrine of the Atonement which cannot be preached is not true. If it cannot be told out, lucidly, unreservedly, passionately, tremblingly, by any simple man, to gentle and simple alike, it is not that Word

from below." *Studies in Theology*, p. 127.

of the Cross which St. Paul describes as the power of God unto salvation to every one who believes. Moreover, it binds men for ever to Christ by making them for ever dependent on Him. There is never any standing for them before God but that which He bought with His Blood."

I asked them whence their victory came?

They, with exalted breath,

Ascribe their conquest to the Lamb,

Their triumph to His death.

A second consideration is that whenever this doctrine is preached and the work of Christ appropriated by faith, there is a "death unto sin and a new life unto righteousness," of which Baptism is the divinely appointed seal and pledge. In theological language: Justification, or the righteousness of God imputed to the believer, issues in Sanctification, or the new character wrought in the justified by the Spirit of God. The former is complete—"the finished work" of Christ; the latter is incomplete because it shares the

imperfection of all in which man is participant, but it begins and goes on. St. Paul enforces this connexion: "If One died for all, then did all die and that He died for all that the living may no longer live to themselves, but to Him Who died for them and rose again"; and then he illustrates what he means from his own personal experience: "If any one be in Christ, he is a new creation; the old order has passed away, it has become new. And all this is God's work, who reconciled us to Himself, and gave to us the ministry of His reconciliation." (2 Cor. v., 17.) He was a new man in a world: he knew it, and others knew it too.

"Let it be counted folly, or frenzy, or fury, or whatsoever," says Richard Hooker, in one of the greatest sermons in the English language, "it is our wisdom and our comfort. We care for no other knowledge in the world but this: that man hath sinned and God hath suffered: that God hath made Himself the sin of men, and that men are made the righteousness of God."

"I cannot recollect the time when I did not privately read, morning and evening, some verses of the Bible and pray to God. This habit I have maintained throughout my life. In this way I have read the Bible through many times. The Bible knowledge thus gained has been of inestimable advantage. The Bible rises in complete view to my mind, and in reading modern criticism thorough as in the examination of the verses under discussion, I am struck with the lack of power to see the innumerable strands of thought and purpose which run through the whole, and make the conclusions of the critics untenable. Such criticism is common sense left out.

"From childhood to old age never a doubt has crossed my mind as to the Bible being the Word of God, and every statement in it being useful for some purpose or other. Much of my secular education I have been obliged to unlearn or correct; but despite the books I have read by scholarly critics and apologetic clergy, I remain convinced that the Bible is the only book in the world that builds character in the people, and gives permanent existence to the nation. Nations are strong and prospering in exact proportion as the fear of God and Bible standards of right and wrong are in the hearts of the people."

SIR ANDREW WINGATE.

Prison Visitation in Esthonia

Another Letter from Rev. Adam Podin

KOORI, ESTHONIA,
January 15th, 1925.

To The General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

During the past year I have found my Master has been to me, as we read in Heb. 1. 12. "but Thou art the same and Thy years shall not fail."

I will give you a picture of how I closed the old year. I left home on the 14th December for a long prison journey, and intended to visit the last five prisons. After a night's journey I arrived in the town of Walk. I went direct to the prison and made arrangements with the governor for my Gospel services. As it was early in the morning the governor found it convenient to start at once, so that I might have the whole day for finishing my work. I had two large meetings. The Lord blessed His Word abundantly, and many were broken down, regretting their sins and trusting Christ as their personal Saviour.

After the service I had personal dealings with anxious souls in their cells. The next step was to preach in the women's prison, a mile out of the town. I found just 99 women, and nearly half of them were communists. The communists are kept separate from the other prisoners. I had a glorious time with the non-communist women, and they enjoyed very much the singing. During the preaching they were so deeply moved and sobbed so bitterly that I had to stop preaching for some time. I felt there was real repentance among them. At the close of the meeting they fell on me grasping my hands to kiss them. Poor things, they had each some crime on their conscience, and how can a woman carry such a load if she knows not the lamb of God?

It was not so with the communists, but quite opposite. Among those were several that had committed heavy and murderous crimes. I introduced myself to them as an ambassador of Christ the King of Kings to offer pardon and liberty to every repenting sinner, showing that no one is too bad to Him, as Salvation is a free gift for every one who believes, but that if we neglect this offer we shall have to answer for it before God's judgment seat. On this they contradicted my words, using expressions and language that made my heart sorry. Not only the language, but the appearance of the whole crowd showed what there is in a woman when she has yielded herself to the devil and impurity. I did not enter into any further dispute with them, but I offered a New Testament to each

one, which they refused to accept. I was just in time to catch my train for Werro, where I arrived at midnight.

Next morning at nine o'clock I started my work in the local prison. Usually in this prison I have found about 100 prisoners. I had ordered 100 New Testaments, but to my surprise there were 231 prisoners! It raised a question of old time, "What are they among so many?" And there is great eagerness to possess a Testament on the part of all.

The Jailer did his utmost, arranging splendidly. The first thing I asked them, was, "How many of you have seen and heard me before?" Over 100 hands were raised. "Surely you have received a New Testament from me?" The answer from many was "Thanks," and "Yes, we have them with us." So my trouble was over, and after the close of my work I carried away 15 New Testaments for use in another prison. After the meeting I visited such that were condemned to death, and others that could not be present. O! it is awful to speak to a man that has only a few days to live: I am glad that I know the Lord and His precious Word. Two of them, one murderer and a robber, simply accepted Him who has said, "Him that cometh to me I will in no wise cast out." The last one who wanted to speak with me was a young woman. She was called in the office. As she was bitterly crying I asked her the reason for it. She had killed her own baby. I brought one promise after another before her, but it was some time before she could grasp the value of God's promises. At last the light shone in her heart, then she exclaimed, "If the Lord will let me to get out once more, even if you were far away I would seek for you and thank you for this comfort."

Similar blessing followed me the whole way till I reached my home, tired in body, but refreshed in my spirit, knowing that I had done a work for the Lord. On my arrival an urgent call came from a prison some twelve miles away. Their wish was to celebrate the Xmas tree with the prisoners and unite this with a special festival. Next day two horses arrived to fetch me. On my arrival there I was saluted heartily. A brass band played, a prisoner choir sang, and a fine Xmas tree gave a bright welcome. I had no idea that a deputation of the Ministry of Justice had come as well for this occasion. It was not a simple Xmas tree, but this time some fifteen prisoners should be set free before they had served their time, because of their excellent behaviour in the prison. Each one had to write

a memorial which should remain in the prison safe, and especially they had to mention the reason how they started for a better life. I am glad to mention this for the glory of God that most of them had mentioned as their reason my preaching and my mission.

After the service I gave to each one a Xmas present, which consisted of sweets, biscuits, Bible reading almanac, and Xmas Christian literature. After more singing and playing, the representative of the Ministerium of Justice expressed their heartiest thanks to me for my co-operation in this difficult work. He said that it was mostly through the influence of my preaching that the prisoners had changed their lives and behaviour, as through this they could be set free long before the appointed time. I feel unworthy of these honours and thanks, as I have done only my duty. So I would pass them on to you and all those that have been helping me, by prayer and financially, to carry on this blessed work through which Jesus has been glorified and souls saved.

During my absence from home my dear wife with some of the students has been very busy

packing Xmas parcels for 230 lepers and 235 Sunday School children, besides the orphans and others that needed some cheer. Xmas Eve came, and we experienced the deep meaning of that text in Prov. II. 25, "The liberal soul shall be made fat, and he that watereth shall be watered himself." We saw how the Lord had not forgotten us, but cheered us up as well.

Xmas time and the Week of Prayer have been times of real blessing, and it has not stopped as yet—we are before a real time of blessing. I believe the Lord is going to give us a revival.

The Week of Prayer has been so blessed that in some places no church or building could accommodate the people. In Dorpat, our University town, for the first time a Lutheran University Pastor preached in a Baptist church and a Baptist Pastor preaching with him. No one has even such a Week of Prayer before. I distributed the programmes in good time, so the meetings could be arranged systematically and on a united basis.

Yours very sincerely,

ADAM PODIN.

The Lord's Table

THE Lord's Table is, unhappily, the very storm centre of centuries of controversy, and involves the whole question of the validity of the ministry. By a sacerdotal and exclusive view of the theory of apostolical succession, the Roman Church unchurches the Church of England, and in her turn the Church of England unchurches all other Protestant communions. The Roman Catholic and the extreme Anglican agree that only those who are episcopally ordained can rightfully minister at the Lord's Table; but it should be reverently observed that the Lord Himself, whose the Holy Table is, has made no such restriction. The Holy Spirit, the Lord of Pentecost, is Christ's Sole Vice-Gerent upon earth, and the same Spirit is the fountain-head of the Christian Ministry. "Where the Spirit of the Lord is, there is liberty." He gives right both of ministration and of access in all that pertains to the Eucharistic Feast. "If any man have not the Spirit of Christ," says St. Paul, "he is none of His."

There is also no monopoly within the Christian Church, even of the Christian ministry; and further, there is no authority given in the Scriptures to a Christian sacrificial priesthood. The Christian Church is unique in this. We are all familiar with such a priesthood among the heathen peoples; and with the Jewish priesthood, specially appointed by God. The New Testament speaks of heathen priests and of the priests of the Jewish order; it brings before us the glorious Temple at Jerusalem, with its altar and sacrifices; but never so much as once is the Christian minister spoken of as a priest, nor is the Lord's Table spoken of as an altar.

When our Lord instituted the Lord's Supper, He did not celebrate it as a priest at an altar, but as a layman at a table, in the course of the Passover meal. Nor were the disciples fasting. It was "while they were eating" that He gave them to eat of that Bread and to drink of that Cup. These simple considerations show conclusively that the Lord's Table can never properly be an altar, nor can he who ministers at it be a sacrificing priest.

We do not forget that the writer of the Epistle to the Hebrews says, "We have an altar," but Lightfoot makes it unmistakably clear that the inspired writer is not speaking of the Lord's Table. The only Christian altar is the unique and terrible altar of the Cross; and that altar has for ever disappeared, and has left no successor.

Christ Himself is our one Priest, our great High Priest, Confessor and Judge. We need no other. He is the one perfect mediator through Whom every believer has free access to God, the Eternal Father. And, wonder of wonders, all believers share in Christ's royal priesthood. There is no special class of Christian priests recognised by God; but every single believer shares equally in his Saviour's priesthood. Christ is the Head of the Body, the Church, and as members of His Body we partake of His priesthood.

From "The Monopoly of Christian Heritage." By Canon G. OSBORNE-TROOP, M.A., Rector Emeritus of St. Martin's Church, Montreal.

Reunion Notes.

Another Fight for Sunday Next March the Electors of London will choose their County Councillors. Other Boroughs and District Councils will also hold elections. Everywhere a danger exists of our losing the English Sunday through secular bodies urging that cinemas should be opened, and games permitted in public parks. In London cinemas are open, and the parks are thrown open to games. We hope that all voters will make up their minds, after full inquiry, as to their duty on the Sunday question. When once the door is opened to laxity, the flood flows swiftly forward. In London cinemas were first opened, and then the demand for games in the parks was made. To the surprise of even the Members of the London County Council the Council granted the demand, and we have now games in the public grounds under its control. This means that the parks and commons have lost their quietness, family parties have not the same facilities for enjoying their Sunday afternoon, employment is given to many who would be otherwise able to enjoy their Sunday rest, and Sunday School attendance is in many places interfered with through the desire of boys to see the games, even if they do not take part in them. The Churches ought to be united on this matter. If they are, then it will be very hard for the secular forces to win their way. We regret that the Church of England has too often shown itself only half-hearted in the defence of Sunday. This is the result of the assimilation of the view of very many of the Clergy to that of the Roman Church, that after attendance at Mass Sunday can be spent as a man wishes. We have no desire to make Sunday a day of gloom. To the Christian it ought to be a day of happiness. Never was there less need for Sunday games. Daylight saving and shorter hours of work, as well as the weekly half-holiday, give plenty of opportunity for recreation of the body in open-air games, and Sunday ought to be preserved from everything that interferes with the rest that benefits all classes, and the quiet enjoyment that has been so valued in the past by countless families. We are thankful that the Football Association has taken a strong stand against

Sunday matches, and believe that it has done so in the best interest of the game it controls. By sanctioning the playing of games in public parks, municipalities will do much to make difficult the position of organisations that now do their utmost to safeguard Sunday against abuses which the majority of our fellow-citizens wish to avert. Our readers should write for, and circulate, copies of "Another Fight for Sunday," which can be obtained free from the offices of the World's Evangelical Alliance.

Liberal Evangelical Essays and the Atonement The new volume of Liberal Evangelical Essays has much to commend it. The spirit is different from that of its predecessor, and the experience of

the past two years has reduced the desire to be in touch with the advanced thought of the age. There is no longer that palliation of Roman error in current Anglican life, and there is less of the waving of a flag that is bound to bring pain to the Evangelical who bases his beliefs on the Revelation of God in Holy Scripture. With very few exceptions the writers abstain from saying that which might cause pain, and we hope that they will, as they grow older and realise more fully the need of definite teaching, fall more and more into line with those who have not deserved the contempt too often showered upon them. Whatever be the faults of traditional Evangelicals, it cannot be denied that their view of the Bible is that of the Primitive Church and of the whole Church until the rise of Modern Criticism. That being the case, they deserve respect from those who forget that they are following teachers who have had to abandon positions held most tenaciously by the advanced men of past generations. We are getting rather tired of the continual reference to mistakes of conservative theologians of the past. They have not been impeccable, but in all seriousness their blunders are neither so numerous nor so vital as the men who make the *Zeið Geir* their test of Truth. We regret that this new volume puts forward again and again a view of the Atonement, which neither satisfies the teaching of Holy Scripture nor the deepest need of

humanity. The Cross means much more than a mere example of heroic death; that shows how terrible a thing sin is when it put to death the Lord of Glory. It is of course a summons to love and self-surrender, but it is also a sacrifice for sin and a ransom for many. We cannot escape this conclusion when we read the Gospels, and study the Acts and the Epistles. God sent His Son to die for man, and His death means the reconciliation of man and God by the offering of that great sacrifice once for all. It is sad to find earnest men deliberately overlooking this vital factor in the Atonement, without which it loses its deepest meaning. We are thankful, however, to observe that this is not the view of all the Essayists, and hope that with the passage of time they will find themselves accepting the Evangelical doctrine taught by St. Paul. Unless they are there is no hope for them as an Evangelical group. Without the great fact "Christ died for me" there is no real Evangel, and unfortunately history shows that too often the abandonment of the Scriptural and Pauline view of the Atonement is associated with Unitarianism. The writers of "The Inner Life" are not unitarians. On that point we are glad to speak with confidence. Let them think a little deeper, and they will find the path to a fuller conception of the Divine Love and man's sin.

The Islington Conference The Islington Conference faced facts and took stock of the encouraging as well as the discouraging conditions of our contemporary religious life. The hundreds of Clergy present were plainly told that only by bearing the burden of souls and devoting themselves to the service of Christ is there any hope of a revival in England. The recrudescence of paganism is seen in literature, in pleasure seeking and the neglect of God. That will extend unless the one sovereign remedy of the Gospel is faithfully presented by men who know its power and are mighty in the Scriptures. There is much that distresses the simple follower of Our Lord, but the power of God is still with His people and nothing can withstand the might of Him who sent His Son in love to die for us. The internal state of the Church of England as seen in the Romanward drift in the Revision pro-

posals was frankly faced. The Chairman, the Rev. W. H. Hinde, and four other speakers with differing outlook made brief categorical statements on their determined hostility to the Reservation of the Sacrament, the compulsory Eastward Position and prayers for the Dead, that imply in any way a doubt of the joy and felicity of the dead in Christ. It was clear to all that the meeting would oppose with all its might any revision which involves enrichment by the restoration of services and ceremonial abandoned as untrue to Scripture and adaptation, which means the assimilation of the holy Communion to the Roman Mass. In the best sense of the word the meeting was Protestant, it witnessed for the truth of God and protested against the errors that have overlaid and corrupted that truth in the Church of Rome. There seems at last a sign that the Evangelical school of the Church of England is alive to the reality of the danger that threatens their Church. In the past there has been a tendency to say "other people believe what we do not believe. That is their business, and as long as they do not ask us to do anything contrary to our principles let them have their way." It is now clear beyond peradventure that this attitude involves dishonour to Our Lord and a failure to fight untruth that is endeavouring to find a lodgment within the Church's formularies. If the present proposals in anything like their accepted form be adopted, all hope of the reunion of British Christianity must be abandoned and the Church of England will become an annexe of the Church of Rome in which there will be no room for Evangelicals. This may seem strong language, but it can be proved by the statements of those who champion Anglo-Catholicism. Sacerdotalism is ingenious, exclusive, and toleration exists under its reign just as long as the Priests are not strong enough to become openly and aggressively intolerant.

Our Pagan Age One of the London newspapers in commenting on the remarks of the Bishop of Chelmsford that the "pagan gods are fighting for their own again; and they seem to be fighting with the conditions in their favour," concludes, "that the Church is entering less into the life of the age than into the life of the previous age." We are afraid that

the charge is true. There were never more real followers of Christ in the world than there are to-day, and it is also true that the Church to-day is suffering from inroads of worldliness that are in many districts sapping its energy and preventing its accomplishing its main mission. The Church is trying to capture the Spirit of the Age by allowing itself to be absorbed by it. It sets itself out to cater for every department of human development in the line of amusements and in order to raise funds for carrying on its legitimate work allows itself to be dragged along by those who are by no means careful of the difference between right and wrong methods. The Church has to be kept from the evil that is in the world, not to adapt itself to the evil. There is a spirit of compromise with what we must call too often a current paganism that seems to work well for a time, but ends in the lowering of the spiritual aspirations of those who adopt it, and does not win to higher things those it desires to serve. The main object of the Church is to be used by God to save men from sin, and to have them endowed with power from on high to live the Christ life and to win others to the beloved Society where Christ is honoured as Lord and Saviour. If this ever ceases to be the case, as it too often does, then there is bound to be a compromise with that paganism which is always ready to take advantage of human weakness and to destroy instead of building up the best type of human character. No one familiar with the literature that is being most widely read, the views on sex and other matters that are openly expressed, and the substitution of the expedient for the right, can be blind to our dangers. Evangelicals are bound if they are faithful to the Gospel to withstand every effort made to detach them from the duty of putting first things first.

Roman Intolerance in Poland We have before us an extract from a Polish paper which shows the way in which Rome acts when it has been given any power. A Pastor Manager of a Teacher's Seminary in Ostrzeszow became engaged to a Roman Catholic teacher in the Local High School. The bride elect received before her marriage notice of excommunication by the Roman Church. The marriage took place and the Roman Priest-Provost of the town

wrote to the local Magistrates requesting the removal of the bridegroom from the management of the High School and his exclusion from the Town Council. He retired from the school management. This did not satisfy the Priests, who demanded his removal from the administration of the Teachers' Seminary as "he was discredited in the eyes of Roman Catholic Society in consequence of his marriage, and because of the loss of moral qualifications he was not considered fit to be the leader of an establishment in which the greater part of the pupils are to be Roman Catholics." If he did not withdraw, war would be declared against the School Authorities. Delegates from Posen urged him to withdraw, but he stood his ground. The Seminary was founded as a Protestant Institute and until now more than half the pupils have been Protestants. The Romanist pupils can easily be accommodated in another Seminary. The newspaper adds. "We do not believe that in our century any just Government will allow a person to be deprived of his legal personal rights guaranteed by the Constitution, if he has committed no other crime than to contract a mixed marriage." Here we see the spirit of Rome and the effect of the *Ne Temere* Decree. One day England will find that by tolerating the excesses of Roman Catholic determination to rule within the Kingdom and to punish socially when there is no wrong done—men and women who owe her no allegiance—the way is prepared for greater tyranny. Marriage does not concern one person only, and no entity has any right to say men and women are living in sin when they marry in accord with the law of God and the State. But then it is fundamental with the Church of Rome that its laws must be regarded as Divine—a claim which the Reformation rejected. The last of *Ne Temere* has not been heard of in Australia and New Zealand, and what has proved to be a social and national danger in the Antipodes will be one day too glaring an affront to the State to be endured in the Mother Land.

War Against Religion The more we know of Bolshevism the less lovely it is seen to be. No one who has followed the many narratives that have been told even by those who favour Soviet Rule, can fail to see that Russia is in the

EVANGELICAL CHRISTENDOM

hands of men who believe religion to be an opiate—something to be abandoned by men who wish to fulfil the highest destiny of their manhood. Bolshevism is not only a political and economic force; "Its main principle is the denial of the Deity." So says Professor Bulgakov, the distinguished Russian Scholar. Contemporary Russia is the scene of the greatest and most widespread campaign against Christianity that has ever been waged. The leaders of Russian Bolshevism strive to erect a state on the foundation of a denial of God and of its determination to treat as enemies those who believe in God. It is a crime to teach religion to young people under eighteen and the children are instructed in disbelief in the existence of God. We all know the power of obsession to exclude from the mind everything that is opposed to the obsession, and this is the reason why some English visitors to Russia have brought home reports that religious institutions have complete freedom to exercise their religious beliefs, although in the next sentence it is stated that no instruction is allowed in religion in schools or other educational institutions. The ruin and devastation in Russia are not unconnected with the war against Christianity. When rulers deliberately trample underfoot Christian ethics, prefer to follow the devices and desires of their own hearts and abandon God, society, which cannot develop on these lines, naturally degenerates. We cannot but sympathise with all Christians in Russia and pray that the tyranny of despotic atheism may soon be overpassed. We hear that in the face of the aggressiveness of the Soviets there is a revival of religion. Man does not live by bread alone, and in the Providence of God we may see the purification of Russian religion and the rising of a pure Evangelical faith among its people. Russia needs our prayers and all who follow Christ in that land have a call upon our sympathy.

Spiritualism Dr. Black, of St. George's, Edinburgh, answers the question, "Can a Christian be a spiritualist," with an emphatic "yes" and "no." No man is so convinced a spiritualist as a Christian, but in the sense of "spiritualism" the beliefs and practices of those who follow this system are incompatible with Christianity. He reviews

MODERN SPIRITUALISM

the history of Spiritualism, and shows that the fundamental suppositions are wholly unwarranted. He wisely remarks, "A scientist's training may indeed help him to weigh and test physical facts and results; but in matters that are clearly outside his own physical province, and beyond the laws and categories with which he is familiar, his opinions need have no more cogency than the opinions of any other reasonable man." In a striking book, Houdini ("A Magician among the Spirits") gives what ought to be a death blow to the claims of spirit-raisers and mediums. Houdini is one of the most expert of conjurers. He is world-famed as an illusionist, and has devoted more than thirty years to the investigations of "spiritualism." One by one the chief exponents of its claims pass under his review. The various manifestations they summon into being are examined, and it is made perfectly plain that everything that takes place in a seance can be done by purely physical means. Not the least important part of the book is the frank description given of the temperament and prejudices of well-known scientists who believe in spiritualism. He shows how slender is the evidence for their conviction, and the way they have imposed it on themselves. When mature men and women, who know that practically all mediums have been convicted of dishonesty, and the pitcher going to the well has invariably been broken at last, it is hard to know what will break them of their acceptance of untrue explanations of perfectly naturally caused events. Credulity is inseparable from a certain type of mind which will always believe what it wishes to believe. There are always sharks who, for a consideration, are able to feed their delusions, and spirit mediumship is one of the most paying of professions for those who are clever enough to exploit the innocent who believe themselves to be wise. It is a mystery to us how any one who knows and follows Christ as Lord and Saviour can desire to be fed with the husk trivialities of the seance.

Abusing a Privilege In a Wesleyan Church in the West of England a local Incumbent took part in the observance of the Week of Prayer. He was not a member of the World's Evangelical Alliance, but he knew for what it stands. Instead of devoting himself to the subject assigned, he spent the time in attacking the letter of the General

EVANGELICAL CHRISTENDOM

Secretary concerning the Albert Hall demonstration, and then proceeded to expound the doctrine of the Real Presence in the consecrated elements. He certainly made use of an opportunity for propagandism that does more credit to his party zeal than to his respect for Evangelicals, under whose auspices he had consented to speak, or for the Church that gave him hospitality. We regret exceedingly incidents of this character, which prove the readiness of men who are wedded to sectional views to take every possible, and what most people would deem impossible, openings to expound them. Christian unity can never be aided by action of this kind. The fact that men will act in this fashion is an indication of the hold which Anglo-Catholic principles have over their minds. He deliberately set forward teaching on the Sacrament of Unity which he knew was rejected by practically every one who heard him, and he did this in the Church of the local Wesleyans, who have no sympathy whatever with the erroneous doctrine he taught. The World's Evangelical Alliance welcomes all men of goodwill on its platforms, and rejoices that the Week of Prayer brings together many types of earnest Christian workers attached to many of the Churches that are most active at home and abroad. It has seldom during its long history found one ready to take part in the services prepared so to misuse his opportunity as to cause pain and sorrow to those who desired to show their essential unity in Christ. We are not surprised that the matter has attracted considerable local attention, and has led to the more effective advertisement of the Albert Hall meeting.

The Bright Outlook Christians to-day must be prepared to act on principles that correspond to the teaching and example of Our Lord. We find in Society many who share a firm attitude of hostility to certain social customs that are calculated to lead to evil. Large numbers are united in creating different forms of *tabu*, from vegetarianism to total abstinence from intoxicating drink in every shape and form. Excessive devotion to a merely negative attitude begets a temperament that is apt to become one-sided and to make individuals one-ideaed in a special sense. We sympathise with the enthusiasm that is directed against the evils of excess and believe that

Christian men and women have a definite duty in these matters. But we must all be on our guard against making a religion of the enthusiasm that possesses us. The one-idea man has tremendous driving force for the removal of evils and has a useful function to perform. When the evil is removed it does not necessarily follow that the people who are freed from the danger are led to Christ. In all social campaigns it ought to be our first duty to band together those who are themselves filled with a passion for the Saviour and are striving to follow His example. Everything we undertake ought to be a means to the end of knowing Christ as a personal Saviour on the part of those who come under our influence. We run a great risk, if we are of one idea, of titbiting mint, anise and cummin and neglecting the weightier matters of the law. We may become most unlovely when we are fighting for a "cause" that only touches one side of life, and by being harsh in our judgments of others find ourselves guilty of that lack of charity which leads to the harbouring of an unforgiving spirit. The one remedy against this is to see all we undertake in the light of Our Lord's teaching and example. When we carry Him with us into our controversy for righteousness we shall avoid that narrow censoriousness that repels and gain adherents not only for the cause we plead, but what is infinitely more important, for the Master we serve.

Reunion At Oxford Bishop Gore delivered an important address with **Rome** on the present position of the **and the** reunion movement. He recognised the greatness of the obstacles to reunion with Rome for the dogmatic barriers appeared to be overwhelmingly great, but it was of the greatest importance that inability to see through these obstacles should not hinder their intercourse. He mentioned that when he discussed reunion with Free Church Representatives he realised that when they were meeting together in the same room they seemed to get nearer together, for they felt that the feeling of the Conference Room was very different from that which prevailed outside. He is of opinion that speedy corporate reunion with Rome and Nonconformity cannot be hoped for, but he pleaded with the young men present that they should have hope that

EVANGELICAL CHRISTENDOM

would one day see the brushing away of what now seemed insurmountable. The Archbishop of Thyatira said that a rapprochement between the English and the Greek Church was much easier than one between the Greek and Roman Churches. He thought that the intransigent attitude of the Vatican would cease when it saw other Churches coming together. The organised coming together in gatherings would prepare the way for union between the Anglican and the Greek Churches which have much in common. "Walking along that road they might perhaps be able at some time to celebrate the union of Christianity." It was clear from the speeches made that the path to reunion is not so easy as some imagine. The study of differences reveals how deep the cleavage is even between Lambeth and the East. Historically the cleavage between Rome and the East is older and greater than that between England and the Vatican, but doctrinally Rome and the East are closer together. The recent attempt to make practically identical the doctrinal outlook of the East and England broke down hopelessly under analysis, and it is impossible for any fair-minded person to reconcile the teaching of the East with that of the Church of England. We cannot close our eyes to differences of principle, and we think that it is a fact that the doctrines taught by the formularies of the Church of England are much more akin in every way with the tenets of the Non-Episcopal Churches than with those of either Rome or the East. Nothing but a doctrine of the ministry which is neither primitive nor English can close men's eyes to this fact. We have to bear in mind that the modern inrush of apostolic succession emphasis in the Church of England is the chief obstacle to reunion. Rome and the East share this doctrine. A section of the English Church is prepared to scrap history and to go back on its formularies in order to secure a union which is no real union. Friendliness between all Christians is a duty—but reunion must be based on men holding Truth in Love.

Brigades for Boys A valued correspondent writes us concerning our condensation of the report of the Committee of the Diocese of London on Adolescents. He specially dwells on the passage which says large numbers of young men are ready

to come forward and become Brigade officers and scout masters, whereas few are found to offer as distinct spiritual instructors. Reference was also made to the fact that in districts where Brigades and Scouts are strong the attendance of their members at public worship is not by any means good. We regret that the facts are as stated, but nothing was further from our mind to decry in any way the admirable work done by the Brigades. In some places the spiritual tone is high owing to the consecration of the officers, but can it truthfully be said that this is universal? There is something wrong when the organisations do not supply the Churches with a steady flow of members, and we wish to see this remedied. The opinions we quoted were those of the Committee based on facts, and we merely passed them on to our readers. We know too well the splendid work that is being done to depreciate it in any way, but we wish to see it made more directly spiritual, and we have behind us the Committee's Report and the experience of many.

COPEC. A keen writer has said, "The method of Christianity is the method of Christ Himself—never to speak or think of men in masses, never to clean the outside of the cup while neglecting the inside; never to try to reform men by reforming their institutions, but to appeal straight to the hearts of individuals. From within, not from without, comes all that exalts or defiles character." It is because we hold this firmly, and believe it to be a correct exposition of the Gospel Message that we are unable to accept as the last word either the Copec message or the Copec method. If men are Christian they cannot fail to work for social amelioration, but to maintain that there is a Christian policy, and that policy must be of one kind only in all social and economic questions, is to make an assertion that is neither founded on Scripture nor supported by history. On the other hand the experience of the early Church gives a clear warning against generalisations that do not take into consideration the facts of human nature and the imperfection of the world in which we live. We confess also to a doubt as to the reverence and wisdom of any Conference laying claim to Divine guidance in its conclusions. God has given man his reason to examine conclusions, and

EVANGELICAL CHRISTENDOM

anything that seems to assert "hands off, or you will deal sacrilegiously with the verdict of the Holy Ghost" is, in our view, presumptuous. In an age of declining spiritual religion it is easy to make people feel that they are spiritually-minded when they deal with externals instead of aiming at the conversion of the heart.

Death of On New Year's Eve Mr. H. C. the Editor of Hogan, who was for nearly "The Record" forty years connected with *The Record*, passed away. Mr. Hogan had all through his life been an advocate of the principles for which the World's Evangelical Alliance stands, and during his Editorship of the oldest Church of England Newspaper it always was ready to help in every possible way the cause of Christian Unity. He was definitely Evangelical, a strong and devout believer in the Inspiration and Authority of Holy Scripture, and a man who not only wrote and worked for the Gospel, but lived in his own life the faith he professed. Kindly, conciliatory, always anxious to see the best in other Christians, he won for himself a host of friends who deeply lament his death and the loss it entails to religious journalism. In these days of trial and stress we have too few representatives of New Testament Theology in charge of the Religious Press. The spirit of compromise is abroad and the desire to gain as many readers as possible by bending before their prejudices is not unknown in Newspaper offices. Mr. Hogan was a man who knew where he stood and never left any one in doubt as to his own convictions. We need men of that type in charge of our religious press, well-informed with a living faith in Christ whose Spirit they pray may give them a right judgment in all things. A great responsibility rests on the proprietors of *The Record* whose witness for New Testament Christianity will be maintained, we trust, under whoever will be privileged to succeed one whose singleness of aim and devotion to Truth cannot fail to stimulate a desire to follow his example.

Re-opening of the Malines Conversations Next May Lord Halifax and his friends are about to renew the Malines conversations. A diligent press campaign is being worked by Roman Catholics to show that the Pope sympathises, and great

results are anticipated from these informal but officially recognised discussions to pave the way for Reunion with Rome on the part of the Church of England. A vigorous and assertive section of that Church openly glories in its acceptance of teaching, disowned at the Reformation as superstitious and opposed—as it really is—to the Revelation of God in Christ in Holy Scripture. The Mass has been restored in hundreds of the Churches of the National Church, adoration of the Sacrament takes place, and teaching indistinguishable from that of the Church of Rome on Sacramentalism, Sacraments and Tradition is openly given. The work of the Reformation is being undone before our eyes, and the Bishops of the Church of England have been forced to condone, if they do not approve, the doctrines they are supposed to banish from their Church. Some of the Bishops deliberately stand behind the Law Breakers, and the great majority appear anxious to go behind the Reformation in order to make things pleasant within the Church for those who violate its laws. Notorious law breakers are rewarded with preferment, and Bishops rejoice in the Reservation of the Sacrament, "access" to which for purposes of devotion seems as natural to them as crowds flocking to see Our Lord in Palestine. The Non-Episcopal Churches are not free from its inroads, and some Ministers advocate a freedom for the National Church without any outside interference, as they say, to teach what it wishes regardless of its truth or falsehood, and its relation to the formularies that are supposed to govern its doctrine. They forget that when your neighbour's house is on fire there is danger to your own, and that the Church of England is wider than its electoral rolls. We believe that the Albert Hall Demonstration on March 31st will give London the opportunity it seeks to show their mind on this great matter. Those who feel strongly ought to be prepared to make a sacrifice to be present. Bishops do not live in the moon. They are able to discern the movements of public opinion, and when they know that the Albert Hall has spoken emphatically through its thousands who hear the speeches, they may well consider whether it is wise to stand by law breakers in the face of the loyalty to the Reformation Principles shown by the great mass of Reformed Christendom in this country.

World Mission Notes.

The Outlook. At the Jallington Conference, the Rev. W. W. Cash, Home-Secretary of the Church Missionary Society, gave a bird's-eye view of the present position in the Mission World. Everywhere he sees unparalleled opportunity and richness of blessing on the Work of God. Mass movements have become common and the dangers naturally associated with them have to be faced. Imperfect Christianisation carries with it dangers of dissolution and the persistence of old beliefs that may afterwards become recalcitrant in regulating life and thought. He said a Turk lately declared, "No thinking man can be a Moslem to-day," and a new freedom has been given in Palestine, Syria and Mesopotamia under the influence of the Mandates. It is often forgotten that in Africa ninety per cent. of the education is in the hands of Missionary Societies, and the Government of British territories is anxious to develop its educational policy through missions and to allow religion to be taught in the schools. In India he sees fifty million people waiting and ready for the Gospel, and the sealed countries of Central Asia are now open to mission effort. His whole address was inspiring and he maintained "It is no exaggeration to say that Evangelicalism is bound up with our response to the appeal" that comes to us from the foreign field. If we believe the Gospel to be the power of God unto Salvation, we dare not refuse to respond.

India. Those who know India best are most anxious about its future. We have educated classes of Indians who have used their new powers for the purpose of fostering revolutionary movements that may end in the overthrow of the peaceful progress of the great Peninsula. Idealism without a hold on Christ is likely to do much more harm than good. It is one thing to follow the Lord Incarnate and another thing to express great admiration for His character, select certain parts of His teaching and maintain that the ends He has in view can be attained without surrender to Him. There is a

pathetic contentment in India, but there may also be an unhallowed discontent that will bring with it ruin and desolation, the breaking out of ancestral feuds and the destruction of the whole system of government that has been on the whole unselfish on the part of England. We believe that no country more needs our prayers than India, and on the next ten years the whole future of the country will depend. It is the clear duty of all Christian Missionaries to keep close to their work as preachers of Christ and to abstain from meddling with political controversies. Already evil has been done by some Missionaries lending their approval to political agitators.

Mission by That splendid Missionary Broadcasting Bishop, Dr. Linton, of Persia, was given an opportunity of telling the story of his work in behalf of the carpet makers to an audience of two million people. He did not rest content with describing the conditions and the remedy obtained by the goodwill of all concerned. He dwelt on the work that is being done in the Name and by the power of Christ, and we venture to say that very many heard for the first time in their lives a real Missionary Address without any attempt to minimise the character of the motive and the confidence in God which had sent him to Persia. We hope that this will not be the last of such addresses, and we are sure that whatever good people may say on Sunday Evening broadcasting of Church Music and Sermons no one can object to a Saturday evening talk on the Mission work of the children of God. We trust that those who speak will have the Celtic tact and sympathy shown by Dr. Linton in his heart-moving plea for Persia.

Religious Liberty. We are afraid that there is much occurring in the Near the Continent East that is imperfectly understood by good people in this land. It is part of the policy of Churches that are sacerdotal to deny as far as they can the liberty they claim for themselves.

EVANGELICAL CHRISTENDOM

This has been the secular policy of Rome. It also appears in the Orthodox Church and in reports from Roumania. In the newly acquired districts we learn that as the priests see power slipping from their hands they can see no other way of improving matters than by trying to suppress forcibly every sect. Religious freedom officially and constitutionally prevails. In the country districts Protestant Christians are persecuted. The Churches of the State Church are emptying of worshippers, and the priests egg on the people to persecute those who attend Protestant worship. If a priest preaches the Gospel he is turned out of the Church. It is sad to relate that some English Churchmen show more sympathy with the Orthodox Church than with the men struggling for spiritual freedom. It is part of the price we pay for the spread of sacerdotalism in the Church of England.

How A writer in the *British Weekly* tells us, "Clergymen, school teachers and ordinary school members have been flogged, imprisoned or interned. No ecclesiastical meeting could be held without the permission of the military or police authorities. The sermons of the ministers were censored. The Protestants were ordered to observe the Orthodox Greek Church holidays, and at least three ministers were flogged for not doing so. The Presbyterian minister of Nagybanja was arrested in August, 1920, because he refused to celebrate mass." Instead of improving, it seems that matters have become worse, and every possible device is being employed to destroy the Protestant Churches in Transylvania. And all this is done in a country where religious liberty is promised by the Constitution. We know the political difficulties in dealing with the situation, which, however, is much too serious to be treated with neglect by friends of religious freedom.

Religious Freedom in Greece Our good friend and correspondent, the Rev. Dr. X. P. Moschou, informs us that a change has been made in the Greek Article on Religious Freedom. It now runs "Liberty of conscience is inviolable. All religions perform what pertains to their worship freely under the protection

of the laws; with the exception of what is against public order and good morals. Proselytism is forbidden." Proselytism is interpreted by law as any endeavour to make religious adherents by gifts, promises, or by force. The only thing needed for full recognition of the liberty which has been enshrined in the constitution is a law that will enable the Protestant Churches to hold property. We trust that this means the end of a long struggle that at times seemed without hope of solution. At the present time in Athens there is a group of refugees from Asia Minor attached to the Protestant Churches that worked there before the return of the Turk as sole ruler. They are in need of a proper Hall for their services. We do not know what the future of the refugees will be, but it is good news to know that so many preserve the faith they professed in Asia Minor.

Waldensian Missionary Film The Waldensians have always been enterprising. They are the oldest continental Protestant Church and in spite of persecutions which they bravely endured they have persisted in the Valleys and have extended their work throughout Italy. They wish to make their work known more extensively among their fellow countrymen, and accordingly they have made a film giving an outline of their past history, beliefs and present activities. We have no doubt that this film will be of the utmost benefit. The inauguration of the film in Rome has been a great success and it is hoped that it will be used in Italy and abroad. We are in grave danger of becoming insular in our English religious outlook, and it is strange that while the war has increased the interest in continental politics there has not been a corresponding growth of British attention to the Protestant movements that are fighting against great difficulties in the Latin and Slav countries.

Paganism and Romanism It is maintained truthfully that the popular Romanism of the countries on the Mediterranean coasts is in reality the traditional religion of the Roman Empire grafted on the teaching of the Roman Church. It is almost impossible for any student of religion to find any real connec-

EVANGELICAL CHRISTENDOM

tion between the teaching of the Gospels and the Romanism that is observed in Spain. There month by month the old traditional customs are followed, and in May the houses are decorated with flowers, altars are erected and parties of dancers fill the patios nightly. The processions of Holy Week in Seville are associated with traditions that are not Christian, and even Cardinal Wiseman—who was born in Seville—condemned the festival. It is called "a Divine Carnival" and the many Virgins that compete for the devotion of the populace are without a Christian history. Until Spanish Romanism is seen close at hand it is impossible for English Evangelicals to understand the depths of superstition into which it has sunk. All honour to the brave men who are living and preaching the Gospel among such surroundings.

A Bible Society in Haiti Haiti is a negro Republic in the West Indies and is known to be the seat of observances that are gross in their heathenism. Here black rules white and Voodooism still lives with its feasts which to-day are a pale reflection of the cannibalism of the past. In this island known historically as Hispaniola there is a Branch of the Bible Society which has behind it a history of forty years. Its work is of necessity limited, for only three per cent. of the people can read and write, and the ten branches in the island are isolated as means of communication are bad. The people are also poor and therefore cannot subscribe the needed funds, but what they can do they do with their whole hearts. The local Bible Society wishes to co-operate with the British and Foreign Bible Society and we are sure that whatever can be done will be done by its agents to make the work in this Roman Catholic land with its growing Protestantism a great success.

The Student Christian Movement With the passage of years and the growth of experience the Student Christian Movement is developing its work on sounder lines. The union of students with those who had once been students and have grown old in the service of the Movement is affording a blend of youth and middle age that is reflected in much of its operations. No longer do students believe that with

them as students lies the key that will solve all problems. But they have the enthusiasm of youth that dreams dreams and sees visions. More than 2,500 of its members during the past thirty years have become active Missionaries. Of these 1,700 are men and 800 women. While there are still elements in its work that do not commend themselves universally to Evangelical Christians, the impulse given by it to Missions is a welcome sign that its members believe themselves to be called to serve God. The more Christian influence lives in the Universities the better for the future of the Kingdom of God in our land and foreign countries.

Evangelisches Alltagsblatt We congratulate our German Branch on the new form of its interesting weekly which is better printed and in a more readable shape. It is now a well brought out journal of sixteen pages and is written with evangelical fervour. It will be an advantage to our brethren in Germany to have this magazine and we trust that the bonds which unite British and German Christians will grow stronger. We have no desire to see bitterness perpetuated. There is quite enough strife between the two countries without our adding to it, and the more the Evangelical Alliance prospers in both lands the greater the prospect of heart co-operation in removing the scars that the war has left. Behind us lie ten years of experience that will never be forgotten by both nations. It is for us who believe in the Lord as our Saviour to do all that in us lies to prevent the development of any estrangement that can only end in international trouble.

The Opium Question The Geneva Conferences on the manufacture and export of opium have produced so many cross currents that it is hard for the ordinary observer to know where matters stand. The apparent conflict between England and the United States is deplorable, but it would seem that we are looking at the matter from different angles. The States are most anxious to defend themselves against the introduction of opium to be taken as a drug, and England contends that the opium grown in India has not the strength to be used as a drug. All who have followed the discussions know that all agree on the evil of indulgence

EVANGELICAL CHRISTENDOM

in opium smoking, and the great benefit that will accrue to the world at large when the trade is killed except for medicinal purposes. We are sure that there is no real difference in principle between our representatives and those of the United States. It is a matter of policy that divides us, and the incidence of the traffic is different in both cases.

Opium Growing in China

The chaos that exists throughout many parts of China has led to the increased production of the drug. China has, however, started a National Anti-Opium Society which is meeting with a ready response throughout the entire nation. Millions of Chinese have protested against the cultivation of the poppy, and in some districts protests are being made against the compulsory planting of the poppy. The organization wishes to work through the Government, which can only effectively act if public opinion be behind it. This makes even more important the many-sided activities of the National Anti-Opium Society, which focusses the best moral opinion of China. All lovers of humanity bewail the lapse from the high standard reached in the past, but we expected nothing else when we knew of the grave confusion that exists in China, and the inability of the authorities to enforce laws that are against the interest of any class of the community.

Chinese Home Missionary Society

It is delightful to read of the activities of the Chinese Home Missionary Society. Dr. Cheng, its real founder, is now in office, and his efforts are linked up with those of the National Council. The Society needs re-organization, and the new chief we are told has the necessary qualifications for such re-organization. Missionary progress must be made by our brethren who have been won to Christ if the Native Church is to grow. Uganda is the outstanding example of a Church that has expanded through its Home Mission effort, and what has taken place in Central Africa can occur in China, which affords much more field for Missionary extension. We trust that the new effort will be richly blessed by God. Nothing but the power of the Gospel can save China from disintegration, and lapsing to anarchy.

EVANGELICAL CHRISTENDOM

The Rev. Dr. Schweitzer has written a striking book, "The Philosophy of Civilization," which is criticized by Dr. A. G. Hogg in the *International Review of Missions*. Dr. Schweitzer is a remarkable man. Theologically he is poles removed from the average Missioner, and his life can only be understood when his autobiography is studied. There we see clearly that in spite of all his theological wandering the regulative influence in his life is that of his Evangelical home. He has learned that the morality of the Gospel must be lived if the world is to be saved from ruin. He seems to think, however, that a useless morality must be sought, for he believes that Nature is so enigmatic as to preclude all hope of our attaining reasoned certainty that morality is useful—"that moral actions directed upon the objective world are able actually to contribute to its uplift and betterment"—paradoxically, he contends that possibly ineffective morality is not on that account any less moral and good. This is perfectly intelligible when it is remembered that he became a missionary as he felt that he had been so happy it was his duty to serve those who had not his advantages. We hold, however, that in God's world following right in the long run always brings benefits. Godliness is profitable for all things, and blessing to individuals and nations follows its manifestation.

A Singular Church

A Church is being erected in Ceylon to be the religious expression of the life of the people. It is intended for corporate use as well as for the worship of the Churches federated in the Colony. "The chapel is to be entirely Eastern in architecture, open throughout, raised on carved wooden pillars, and with the two-angled roof typical of the Kandyan country." In this way an effort is being made to bring home to the minds of the people the fact of the national character of Christianity. It is not something coming to them in a foreign garb, but a real movement which expresses itself in a form assimilated to the life of the people. All who saw the plans of the Cathedral in Uganda will remember that it is unlike any building in England. It suits the people and the climate. So with the Church in Ceylon. It will be thoroughly native when erected. This is as it ought to be.

Books Worth Reading.

FAITH'S TITLE DEEDS. By the Rev. D. M. M'INTYRE, D.D. (Morgan & Scott, 5s.)

Anything coming from the pen of Dr. M'Intyre deserves a warm welcome from all who wish to hold the Faith of the New Testament. He is a man mighty in the Scriptures and a true successor of the men who have left the deepest mark on Scottish religious life. His work in training men and women in his Glasgow Institute is known throughout the home and missionary Church and it is a great advantage to us to know the standards he accepts and the manner of his setting forth the fundamentals of our faith. He knows where he stands and can give a reason for all his convictions. His words carry weight, for they come from a heart aglow with love to Christ and they are true to Scripture. We therefore most strongly commend this heart searching and mind informing volume to all who desire to know and love the truth revealed in Jesus Christ our Lord.

"These features of the new religion—a noble conception of Deity, reconciliation with God through Christ, and the indwelling of the Holy Spirit—were among the chief impulses which led to the world wide dissemination of the Christian faith in the first century of our era. They are still the dynamic of spiritual progress. When they are lacking, the Church grows feeble; when they abound, the work of God advances and the saints do exploits." It has been truly said that very great revival of the Church is marked by the leaders' realisation of the Gospel as proclaimed by St. Paul, who was divinely ordained to set forth the Truth. Dr. M'Intyre in the paragraph quoted affirms the root doctrine of the great Apostle, and until it has burned itself into the heart of all Christian teachers we cannot expect that revival which can alone vivify Christian experience and win to the Cross the millions who are out of the way. We are certain that it is the lack of personal comprehension of these great facts that is responsible for the present state of Christendom. We hope that Dr. M'Intyre's burning words will rouse the many who are neither cold nor hot.

We cannot go through the seventeen chapters which deal with practically all the leading problems that are discussed to-day. Whether we wish information on the

character of God, Miracle, the Holy Scriptures or the Deity of Our Lord we shall find Dr. M'Intyre a helpful guide. He writes with a freedom from technicalities that makes him plain to the average reader. The core of his book is found in the Chapters on Sin and Redemption. He has no rose-water view of sin, "Sin means loss of fellowship with God, loss of the comfort of the Holy Spirit, loss of the undefiled inheritance, loss of inward peace, loss of hope, loss of heaven. And this loss is so utter, that it becomes absolute, is the loss of the man himself—the loss of his own soul." Is not this what Holy Scripture teaches us and does it not express somewhat of the passion that lies behind the words "to seek and to save that which is lost"? He then narrates the Divine remedy for sin. "The Atonement of Christ is a mystery that lies deep in the Divine Nature. It sheds illumination over the wide field of truth, yet is itself dark with excess of light. It is the adequate and final revelation of the Being of God." "The entrance of the High Priest into the Holiest, with sacrificial blood, holds for us a deeper lesson. May we not put it in this way? The Son went forth into the waste places of the earth, to gather to Himself the sin of the world. He assumed our sin and our sinfulness so utterly that in St. Paul's phrase, He became sin for us. Then, sin laden and sin cursed, He returned to God, laying the burden down before the throne of the Eternal Righteousness. There the divine lightnings smote it into nothingness, and Jesus died." Mystery is and will ever be associated with the Atonement and we can only wonder "how can God love so," when the Son of His love dies for us. In reverence we bow our heads and thank Him for His unspeakable gift. We cannot, and Dr. M'Intyre sees this clearly, bring the Atonement under any one metaphor. It has to do with God and His Love, man and his sin. We know that it avails for sin and "The Atonement is the bringing into human history of the eternal grace, it is the actualising of the age-long acceptance of responsibility on the part of the unfainting love—"I have made and I will bear." We have said and quoted sufficient to show that our author is worth reading for the help he gives and the reverence he employs in dealing with the deep things of God.

EVANGELICAL CHRISTENDOM

MISSIONARY SERMONS. With portraits of the preachers. (Carey Press, 6s.)

The Baptist Missionary Society is to be congratulated on this interesting volume, which contains a selection of discourses preached in its behalf on various occasions. Spurgeon, Maclaren, Parker, Pierson, Gillis, Fullerton, these are six only of the preachers, who reveal the wide range of past and present missionary intellect and enthusiasm which the B.M.S. can manifest. The volume cannot fail to reawaken missionary ardour and to reinforce missionary purpose. It will appeal far beyond the bounds of the Society to which the discourses were originally delivered.

THE CONQUEST OF KINGDOMS—
How a Missionary Society Works.
(Carey Press, 2s.)

Rev. John Macbeath has written a fascinating story of the Baptist Missionary Society, the first and one of the greatest Missionary Societies of the world. The volume not only takes the reader over the Baptist Mission House in Fumival Street, but to the Mission Stations abroad. Its appeal goes far beyond the Baptist Church, and all who desire a really useful and valuable account of how a Missionary Society works are counselled to obtain it.

A SHORT SKETCH OF ENGLISH CHURCH HISTORY. By the Rev. T. J. PULVERTAFT. (National Church League, 3d.)

Anything from the pen of Mr. Pulvertaft is worth reading, and this booklet, especially

at the present time, is a condensed and valuable account of English Church history from the year 900 to 1910. We hope the pamphlet will find wide-spread circulation.

BARON PAUL NICOLAY. A Biography.
(New York: G. H. Doran Co. 6s.)

We have read this volume with the deepest interest, for Baron Nicolay was a warm friend and member of the Evangelical Alliance, and we enjoyed his hospitality and fellowship at *Moscow*, his lovely estate in Finland. It is a pity that more care was not taken by the Swedish author of this volume to ascertain further facts associated with Baron Nicolay's life and work for God in Russia, Finland and other countries. There is no mention of the Evangelical Alliance, although Baron Nicolay attended its International Conference in London in 1907, was a frequent visitor and speaker at the Blankenburg Alliance Conferences in Germany, and took a prominent part in the efforts of the Alliance for religious liberty in Russia, helping to compile and issue the statutes and aims of the first Russian Evangelical Alliance. The volume is full of interest, however. It is directed largely to the interests of the Student Christian Movement, from whose Book Room it can be obtained.

We have also received, from Messrs. Thynne & Jarvis, **SUNDAY IN ENGLAND**, by L. FIELDING DANIEL, 6d. **THE MORMONS, OR LATTER DAY SAINTS**, by the Rev. D. H. C. BARTLETT, 3d. **VOICES FROM THE VALLEY**, by the Rev. FREDERICK WHITFIELD, a volume of helpful sermons, 4s. net.

World's Evangelical Alliance

(British Organisation)

Founded 1846. Incorporated 1912.

BRANCHES of the World's Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

President—

Vice-Presidents—The Right Hon. LORD KIRWALL, Right Hon. LORD POLWARTH, Most Rev. LORD ARCHBISHOP OF MELBOURNE, Right Rev. LORD BISHOP OF CHELSEA, Right Rev. BISHOP INMAN, D.D., Right Rev. BISHOP TAYLOR-SMITH, G.B., C.V.O., D.D., Right Rev. BISHOP WELDON, D.D., Sir PERCY E. BATES, Bart., G.B.E., Sir ARCHIBALD CAMPBELL (of Scotch), Bart., Sir MATTHEW DONWORTH, Bart., Right Hon. Sir ARTHUR GRIFFITH-BOSCAGEN, The Hon. Sir C. MONTAGUE LEE, Rev. G. CAMPBELL MORGAN, D.D., Sir CHARLES OWENS, C.B., Sir EULIAM FORD, Bart., Sir CHARLES WAKEFIELD, Bart., Sir ANDREW WINDGATE, K.C.I.E., Sir ALFRED YEO, M.P., Sir GEORGE A. KING, M.A., Sir THOMAS W. H. INSKIP, C.I.E., K.C., M.P., THOMAS A. LEAH, Esq.

Honorary Treasurer—R. C. HART-DYER, Esq.

Hon. Secretaries—The Rev. the Hon. W. TALBOT RICE, M.A., Rev. J. CHALMERS LYON.

General Secretary—HENRY MARTIN GOUGH, Esq., M.B.E.

Bankers—BARCLAY'S BANK, LIMITED, Bloomsbury Branch.

Auditors—Messrs. J. & A. W. SWEET & CO., 19-21, Queen Victoria Street, E.C.4.

Office—Alliance House, 19, Russell Square, London, W.C.1.

* * * Cheques or Postal Orders should be crossed "Barclay's Bank, Ltd., Bloomsbury Branch," and should be made payable to the order of the "World's Evangelical Alliance (British Organisation)."